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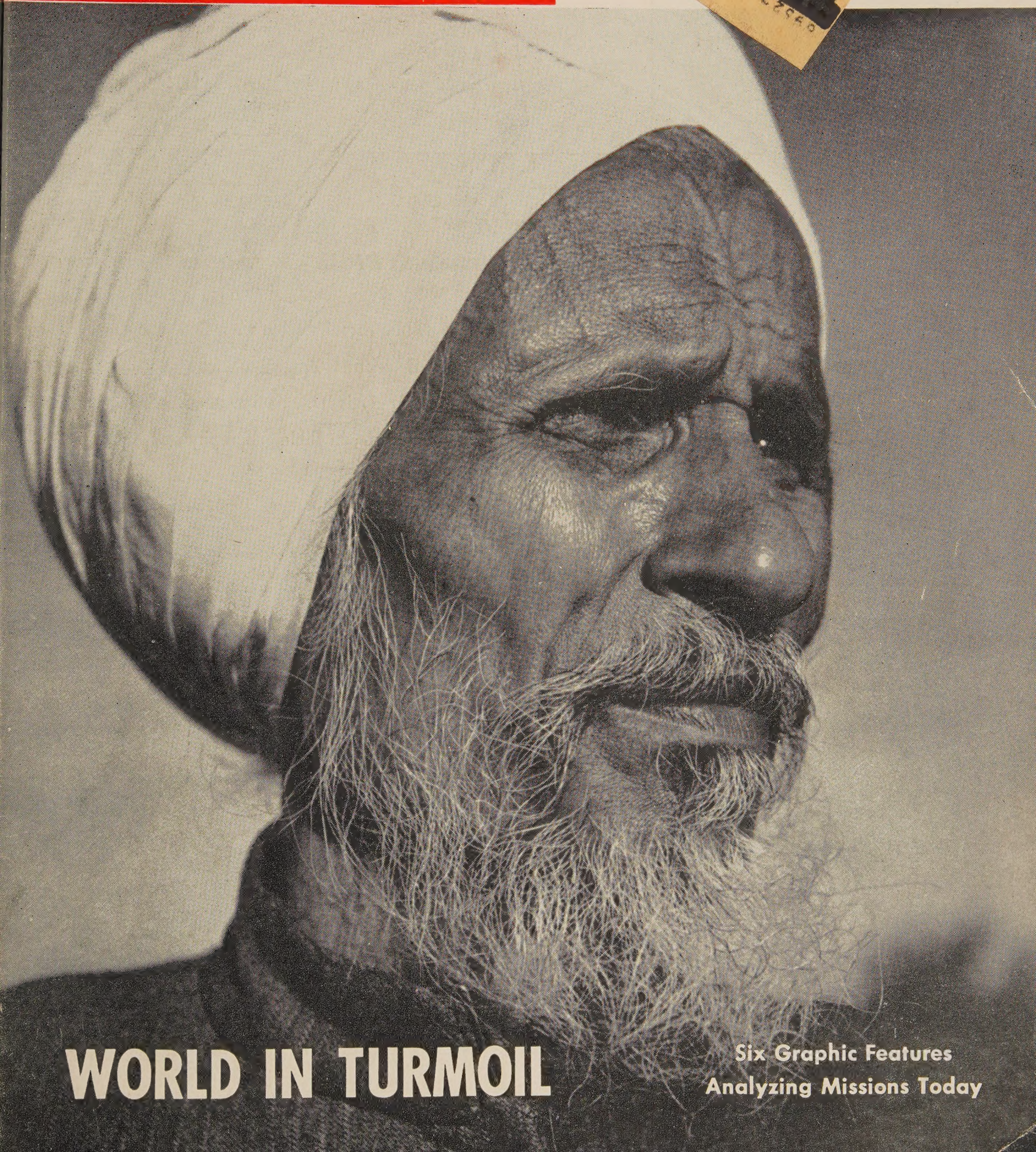

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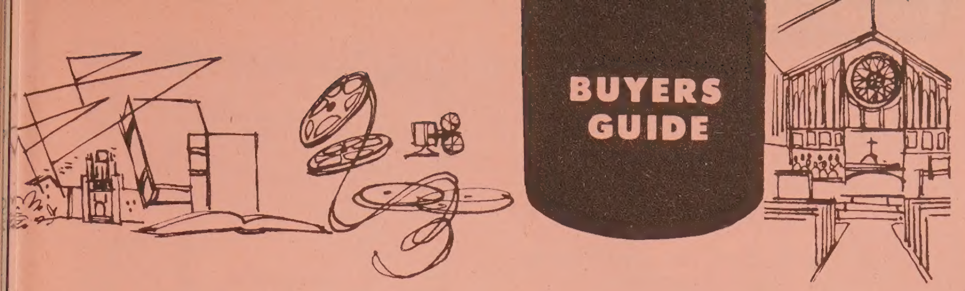

BUYERS GUIDE

Spinet-type Electronic Organ

The Orga-sonic—a compact spinet-type electronic organ which actually requires less space than a spinet piano but faithfully reproduces a wide range of traditional organ tone colors—has been developed by the Baldwin Piano Company for smaller churches and chapels, as well as the average home. The company stated that despite its small size, the Orga-sonic possesses sufficient musical flexibility to make it completely satisfactory for choir accompaniment, support of congregational singing or solo organ work.

For further information on the Orga-sonic, check item W97-A on next page.

Home Console Tape Recorder

A new automatic push-button tape recorder housed in a furniture-styled console cabinet, has been announced by the Wilcox-Gay Corporation.

The new high-fidelity instrument, the "Recordio Grand," is available in mahogany and in limed oak. It is a two-speed, dual-track magnetic tape recorder with a maximum recording time of two hours on both tracks of a 7-inch reel at 3-¾ inches of tape per second. All services are controlled by a "prestomatic" push-button keyboard, which is said to be so simple that a child can operate it.

High-Fidelity Instrument. The high-fidelity attributes of the new instrument are supported by a push-pull beam power amplifier capable of delivering six watts of undistorted output in conjunction with a 12-inch wide-range permanent magnet speaker mounted in a bass reflex acoustic chamber.

For further information on console tape recorder, check item W97-B on next page.

"Easy-view" neon indicators show at a glance the "normal" and "overload" recording levels. A visual index counter is included for the location of any recording or selection anywhere on the tape.

A "record lock" button is provided to prevent accidental erasure. A fast forward and reverse winding mechanism operates at 10 times the normal speed. The main recording unit is mounted on a sliding "hide-a-way" drawer which can be closed.

FOR MORE INFORMATION . . .

Place a check mark alongside products and services on which you want specific information.

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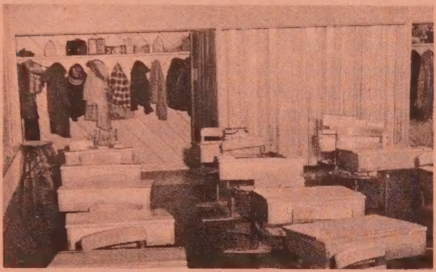
Folding Slat Doors

Ra-Tox folding basswood-slat doors are a new product with a wide range of applications. The doors operate from an overhead track—and fold, accordion-fashion, to open. They may be used for interior doors, room dividers and for many different types of wardrobe or storage closets. With curved track unit, you can form two or three sides of a closet.

The doors fold compactly, saving floor space, and eliminating conflicts of swinging doors. As a closet door, it opens entire area for easy storage of bulky objects.

Operation of doors is easy and quiet, even in largest room-divider sizes. Won't slam, blow shut, or pinch fingers. Easily operated by children.

Ventilates—advantageous with warm air heating systems and air conditioning units; helps prevent mildew and musty odors in closets.



For further information on Folding Slat Doors, check item W97-C below.

Overhead track operation leaves floor clear for easy cleaning.

Economical, both in cost of door itself and in amount of work.

Easy, do-it-yourself installation—no close fitting, no special framing, trim, plastering or finishing.

Ra-Tox folding doors are manufactured by the Hough Shade Corporation.

Collapsible Wardrobe Racks

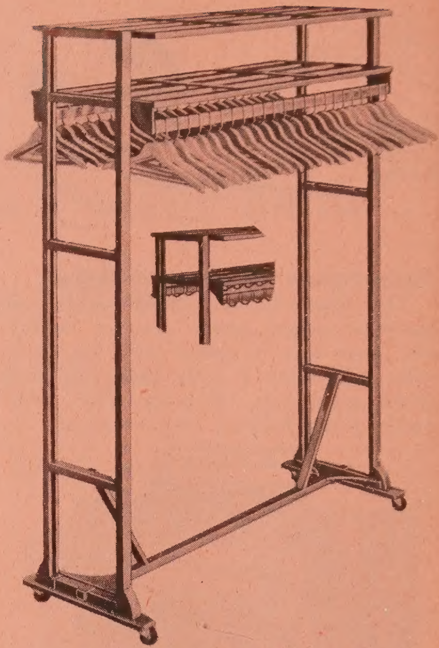
Newest development in hat and coat racks, as announced by the Vogel-Peterson Company, incorporates new and unique features.

1. Unique twin hanger bars allow for doubling the capacity with very slight increase of required floor space. For example, the three foot rack has a capacity of 48 coats and hats and the four foot unit holds 64 coats and hats on slightly more than four square feet of floor space. Coat hangers can be substituted for hooks with some loss of capacity, or combination of hangers and hooks are easily arranged since the double hooks, which straddle the hanger bars, are easily "snapped" on or off the bars.

2. Regularly equipped with caster for portability. Racks may be wheeled about when loaded or unloaded. They can be "knocked-down" for storage or transporting. The manufacturer reports that ten racks (enough to accommodate 640 people) can be stored in 18 square feet or easily carried in a light delivery truck.

3. Set up in less than a minute without use of tools, nuts or fasteners.

4. Flexibility of Assembly. By different arrangements of the hat shelves and hanger bars, these units can be set up to accommodate long robes or garment bags, adult coats and hats, or children's wraps.



For further information on Wardrobe Racks, check item W97-D below.

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I would also appreciate information on:

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Do You Want Information?

Just check the squares opposite the items listed here. On the reverse side of this page, fill in your name and address, tear off on the line shown above and mail to "Christian Life" magazine. We will do the rest by asking those concerned to get in touch with you by mail. No obligation to you, of course!

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In This Issue

THE MAGAZINE FOR TODAY'S CHRISTIAN

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SEPTEMBER • 1953 *Volume* 15 *Number* 5

THIS MONTH

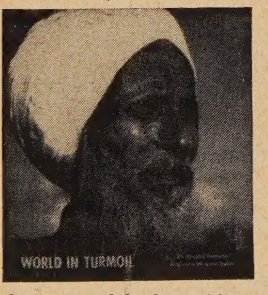
To get the latest on the missionary scenes for our annual missions issue, we knew that we would have to contact several men who knew their field from the inside. And so we tried.

First, we caught Dr. Francis Steele, just back from Africa. Steele recently left his teaching position at the University of Pennsylvania to work full time with the North Africa Mission, so his report rings with heart-interest for the Africans.

Arriving fresh from India on a missionary furlough was Don Hillis. We knew he could handle a pen because he has written for CHRISTIAN LIFE before and he's the author of a missionary correspondence course, soon to be in 11 languages. Fortunately, his article for CHRISTIAN LIFE readers is in English.

Our own foreign correspondents, Don Hoke from Japan and Elisabeth Fletcher from Latin America, readily dispatched their reports too. Neither of them took any chances on having our readers miss out on important trends and potentialities for Protestant missions in their sectors.

News Editor Russell Hitt, who inspected Europe's evangelicalism early this year, adds his keen analysis to the other revealing reports. Although he doesn't attempt to piece Europe's puzzle together, he does remind us that like Europe, the land of the great reformers, we too in America can retrogress to heathendom if we don't truly worship God and carry His message to others.



COVER: This Punjabi tribesman of India is just one of the many millions in whose face is typified hopeless despair. The challenge we bring to our readers this month is to look again on the field which is the "World in Turmoil." From this look, it is our prayer that Christians everywhere will be stirred so that in turn the peoples of the world might have their eyes lifted to Christ and have transformed faces which reflect the hope and joy of eternal life.

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NEXT MONTH

Class A articles on the subject of music will be brought to you from the bottom of the scale to the top. Whether you can carry a tune or not, there'll be something in it for you. Defending gospel choruses, Phil Kerr entitles his article "Stop Belittling Gospel Choruses."

A familiar name to all of our readers, especially the fiction fans, is Bernard Palmer. Bernie's been spending a leisurely vacation in the wilds of Minnesota. But wherever Bernie goes, his typewriter goes too. And so we have for your enjoyment, "Sioux Trouble."

Just how important music is to any and all church services is without question beyond measurement. All phases of this emphasis in carrying out more effective programs and meetings will be stressed in the Management section to help you make music count in your church.

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Readers Write

Evangelical Methodist Church

I think there ought to be a correction concerning the situation in the Evangelical Methodist church (see news lead, July, 1953). I did not withdraw from the Evangelical Methodist church nor did the Evangelical Methodist church withdraw from the American Council. It was a small faction, under the leadership of Dr. J. H. Hamblen, Abilene, Texas, that withdrew from the American Council and joined the National Association of Evangelicals. It is true that a minority of those present at the annual Conference Meeting in Memphis, Tenn., in October walked out of the conference sessions because business in the control of another minority was being done illegally and contrary to the Discipline. The minority that walked out, however, did speak for the majority of the total church. And while they walked out of the Conference they did not leave the Evangelical Methodist church, but convened in the First Southern Methodist church, Memphis, Tenn., and organized a central conference of the Evangelical Methodist church. . . . The group that asked me to lead them was not the minority group. Dr. J. H. Hamblen was the only ministerial organizer that remained with the other faction. The Evangelical Mission of Mexico was the single mission that stood with Dr. Hamblen. One of the first items of business after the central conference was organized was the unanimous action on the part of the conference to stand firm with the American Council.

Altoona, Pa.

W. W. BRECKBILL, *Gen'l. Supt.*
The Evangelical Methodist Church

Step Forward

We of the Central American Mission appreciate your news note of our CAM Congress in Honduras on page 54 of your

What Are You Looking For?

ARE YOU merely searching for anything that will break the monotony of every day existence?

For satisfaction, lasting joy, inner peace, unshaking hope and a perpetual thrill in daily living, we heartily recommend Jesus Christ. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5: 17).

Then you can say like the Apostles Philip and Andrew, "We have found Him." Whatever you're looking for—life, joy, comfort, security—you'll find in Christ, Who said, "Come unto me, all ye that labor and are heavy laden" (Matt. 11: 28).

We urge you in these unpredictable times to receive Jesus Christ as your personal Savior today. For further help, information or counsel, write us at 434 S. Wabash, Chicago 5, Ill.

for 1954...
THE MOST *Beautiful* SCRIPTURE CALENDAR MADE

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."
1954
December
1 2 3 4
5 6 7 8 9 10 11
12 13 14 15 16 17 18
19 20 21 22 23 24 25
26 27 28 29 30 31
Imprint Here

● NOW . . . The 'Calendar Beautiful' in rich surprising duotone effect, a home decoration deluxe with an inspiring sequence of Bible verses.

12 Uplifting Pages

12 magnificent pictures showing the power, peace and expanse of God's World in nature. Printed in rich green toning ink on clear white paper with calendar and frequently the scripture verse in contrasting black.

Many thousands use this calendar from year to year, Pastors, Teachers, Evangelists, Radio Preachers and Business Firms. Can be imprinted as desired for sale by churches or as a gift by business men.

Every calendar a Christian testimony.

Single Copy 50¢

Mail coupon today for free information on quantity prices and imprinting

Gentlemen: Please let me have full details on your 'Calendar Beautiful' for 1954, quantity prices and requirements for imprinting. Our organization is interested in________ (number) imprinted calendars.

*Name*________________

*Address*________________

*City*________ *Zone*____ *State*______

CL9

The CICERO BIBLE PRESS
2229 SOUTH LARAMIE AVENUE
CICERO 50, ILLINOIS

AN AMAZING MONEY-MAKING OFFER TO NEW CHILTON DEALERS

All 3 Boxes of Famous Chilton Greeting Cards only $1

SELL THEM TO YOUR FRIENDS IN SPARE TIME—MAKE QUICK PROFIT

14 Starlites
LUSTERMETAL CHRISTMAS CARDS
with Golden Signature*
Spirit of Christmas
24 DAINTY FOLDERS
by Eve Rockwell
Adorable illustrations on fine laid vellum, all in the best-loved true Christmas tradition
The Golden Signature
21 CARD PRIZE
Christmas Assortment
Spirit of Christmas
24 CARDS
Golden Signature
PRIZE

SIGN CARDS IN 23KT. GOLD

Golden Signature "Prize" Assortment

Our best-seller! 21 Christmas Wishes unrivaled for their richness and magnificence! Gorgeous colors! Artistically perfect! With "Gold Writing" Kit. Sell this box for $1.25.

Spirit of Christmas

A colorful array of Christmas greetings! 24 cute cards with heartwarming religious designs by famous illustrator, Eve Rockwell. Really dainty and glowing with sentiment. Box sells for $1.

Starlites

14 heavenly, eye-catching cards! Each has a metal frame of shiny aluminum tinted in blue, green, cerise and silver. 23 Kt. Golden Signature included in this assortment. Box sells for $1.25.

Thousands Make $50 and More With This Famous Chilton Plan!

Think of it! . . . there are $$$ and $$$ of CASH PROFIT waiting for you in these wonderful boxes of beautiful Chilton Greeting Cards. It's a GUARANTEED profit, too . . . you *must* make money just by showing these cards to friends and neighbors, or you may return the cards.

Each year thousands of men and women are making new friends and assuring themselves of extra money through the famous Chilton "friendship plan." The moment you see these beautiful, colorful cards you'll understand why people are so eager to buy them. There are cards for every occasion . . . Christmas cards, birthday cards, anniversary, get-well, friendship, congratulation cards. Not just ordinary cards but cards so handsome they'll be remembered and treasured through the years!

Your own good sense will tell you there must be literally *hundreds* of folks right in your neighborhood who'll thank you for introducing them to these cards. That's why we want to send you these three introductory boxes now . . . to prove what a warm, friendly, human experience it is to show Chilton cards!

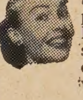
You'll earn $10, $20, $50 and more, quickly and easily. You need no experience; as a new member of the "Chilton Family" you get our money-making guides which explain everything.

FREE TRIAL OFFER—YOUR PROFITS GUARANTEED

To get you started, we make this amazing offer of all 3 boxes of famous Chilton Greeting Cards for just $1.00 — an offer that may never be made again! Send no money, pay nothing when your sample boxes arrive. Just examine these cards and show them to your friends and neighbors. Unless they bring you immediate orders for many more boxes as an active Chilton Dealer, just return the cards and owe nothing. Or, if you prefer, keep them for your own use at the wholesale price. You don't risk a penny! But this offer is limited so mail the coupon today!

Chilton 120 Kingston St., Boston 11, Mass.
1812 Roscoe St., Chicago 13, Ill.

FOLKS SAY "WE'RE THRILLED"



"What a grand opportunity to go calling on all the people you would so much like to know! When I'm showing Chilton greeting cards to them, I'm a woman who really loves her work."
—M. H. B., Westboro, Mass.

"There's a welcome waiting for me at every door I visit—and I have earned almost $60.00 in just a few weeks!"
—M. D. A., Flushing, N. Y.

"It's a never-ending thrill to be accepted into peoples' homes. At my age that means more than you could ever understand."
—Mrs. J. J. C., Washington, D.C.

"I found selling Chilton cards the best way I know to perform a friendly service and to be a good "mixer". You build up good will and at the same time make a good profit on your time."
—M. L. T., N. Augusta, S. C.

ORGANIZATIONS! CHURCHES! CLUBS! This is a tested sure-fire fund-raising plan for you!

CHILTON GREETINGS CO.
120 Kingston St., Dept CL-9, Boston 11, Mass.
1812 Roscoe St., Dept. CL-9, Chicago 13, Ill.

Please send me the three boxes of CHILTON GREETINGS described above on free approval. I pay nothing when the cards arrive. I understand the special price to Chilton Dealers is only $1 plus mailing costs and that I may return them without obligation if not satisfied.

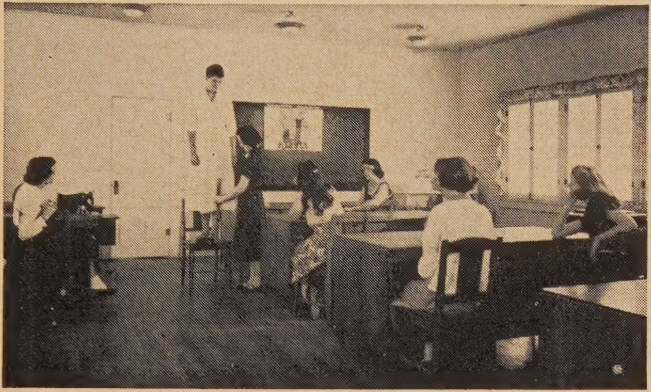
Name..

Address..

City.................................... Zone...... State............

☐ If you are a fund raiser for an organization, please check here.

TRAINING OUR GIRLS
For A Woman's World

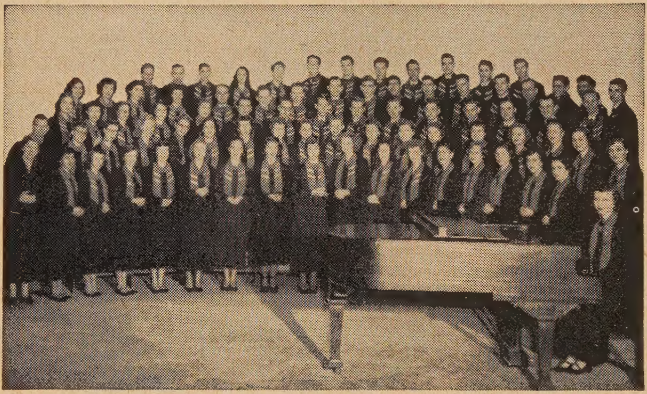


HOME ▲

Back of every great son is a mother; and the greatest contribution to American life, success and happiness is the American home. Girls should be trained in the arts, sciences and beauties that become a necessary part of homemaking.

RADIO ▼

Thousands of women are in constant demand for a growing, building part of American life headed up under the one word, radio. With our four radio stations centering on College Hill, and two stations (am and fm) offering training in our beautiful new studios, girls find an endless, fruitful field.



MUSIC ▲

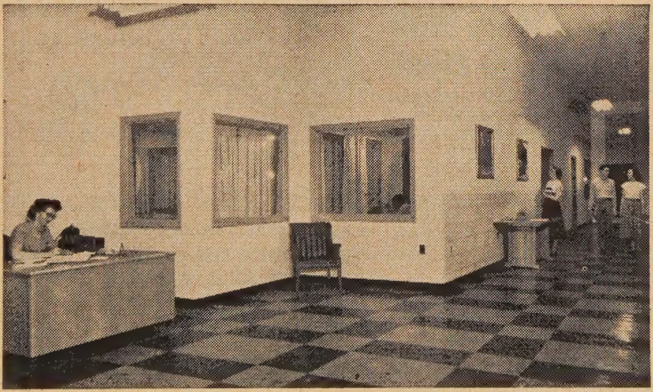
The Music Department of the John Brown University, with its nationally-known Cathedral Choir, offers to young women endless possibility in training for the world of music. The John Brown University has always maintained outstanding classes in voice, piano and organ.

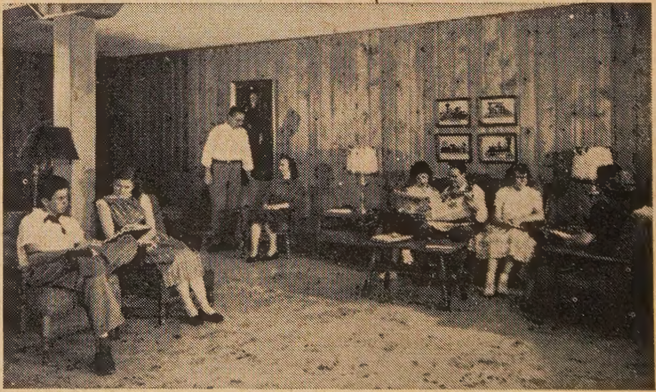
OFFICE ▲

The world offers a growing field and increasing demands for young women training for special departments of office, store, factory, bank, radio, teaching and secretarial work. The John Brown University offers a wide field of specialized training for women students.

SOCIAL ▼

Girls will find in the John Brown University companionships of a type and kind that not alone offer social advantage for the present but largest promise of the sacred relationships which young people should seek during the period of college life.





THE JOHN BROWN UNIVERSITY IS READY TO TRAIN THE MODERN GIRL FOR A MODERN AGE WITH AN OUTLOOK AND AN OUTLET INTO THE BEST AND HIGHEST OF AMERICAN LIFE.

So Many Good Things Are Yours At

JOHN BROWN UNIVERSITY

For information, write Dr. John E. Brown, Jr., President
SILOAM SPRINGS, ARKANSAS

June issue. However, the last paragraph of your article states that a highlight of the gathering was the announcement of the CAM's plan to enter a new field, the Republic of Panama. The CAM entered Panama in 1943 and now has six resident missionaries there with others in training for that field. The highlight of the Congress was the interest manifested by the nationals and their purpose to send one of their own Latins as a missionary to Panama. This project is a decided step forward in indigenous policy, and is worthy of note.

Dallas, Texas

WM. H. WALKER, *Gen. Sec.*
The Central American Mission

- *Thank you for setting us straight.*—EDS.

Contest Note

You have the best Christian magazine in the world, thoroughly evangelistic and spiritual. As a Sunday school superintendent, I recommend it highly to my people. As purchasing agent for Wicks Organ Co., I also am more than pleased. Our organ was the first award in the great Sunday school contest last year. Our First Baptist church took part, but our great building program required most of our time. But watch out for this year! At any rate, we are looking forward to many souls being saved.

Highland, Ill. AL THALMAN

Gospel Musicians

Especially do I admire your recognition of gospel music, including records, And if any comment is in order, I would like to see this portion of your magazine enlarged in order to afford a more complete coverage of gospel musicians in America.

APO San Francisco, Calif.

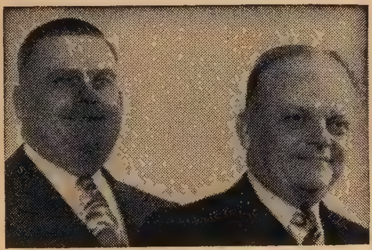
M. C. BOYDSTON *EM3*

Revival Reports

I have been reading with real interest and blessing of revival in Japan and Korea, as reported by Donald Hoke.

Uniontown, Pa. CLYDE K. LANDRUM
First Brethren Church

Christian Life Evangelists



EDSTROM ROE

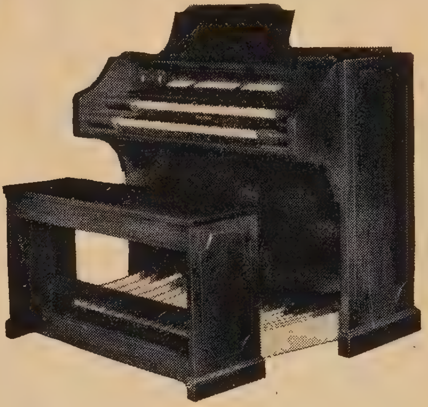
- Rich blessings are in store for you through the ministry of the CHRISTIAN LIFE Evangelistic Team, W. Douglas Roe and George Edstrom. During September they will be at:

Montrose Bible Conference, Montrose, Pa., Sept. 1-7; First Baptist Church, Hamilton, Ohio, Sept. 27-Oct. 4.

"I overheard them talking about the Baldwin on the Church steps . . .

after the service everyone stood around in groups chatting," an organist told us the other day. "And I was really pleased when I overheard someone say: 'never knew what a difference *true* organ music could make—it was heavenly!'

"Our Baldwin Electronic Organ had just been installed, and it *was* heavenly music, with its rich, deep traditional organ tone; being an organist, I appreciate its ease of playing, its superb response."



Let the
BALDWIN
ELECTRONIC ORGAN
Bring New Meaning
To Your Service

Write today for Baldwin booklets, "SELECTING A NEW ORGAN FOR YOUR CHURCH" and "FUND RAISING PLANS."

THE BALDWIN PIANO COMPANY • CINCINNATI 2, OHIO
BUILDERS OF: BALDWIN GRAND PIANOS • ACROSONIC SPINET PIANOS
HAMILTON VERTICAL AND GRAND PIANOS • BALDWIN ELECTRONIC ORGANS

IN THIS ISSUE . . . *Be sure to read* HARRY BRISTOW'S *reviews of films and slides for use in the visual program of your Sunday school and church.*

Something to Ponder - - - - -

Official Organ:
Inland Africa

SIX FIELDS IN EAST AND CENTRAL AFRICA
Over 440 missionaries Over 3,500 national workers
85,000 pupils in Mission Schools
Over 60 stations Over 2,000 outstations
8 hospitals, 60 clinics, 15 leprosaria
4 printing plants

Write for descriptive literature

Deputation workers available

AFRICA INLAND MISSION
Founded in 1895 by Peter Cameron Scott
375 Carlton Avenue Brooklyn 38, N. Y.

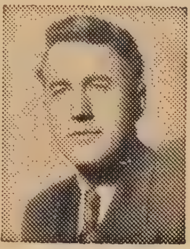
Hear Better

with new electronic marvel

Transistor

HEARING METHOD

"CAN I GET a hearing aid operated entirely by a single 'energy capsule' smaller than a dime in diameter? . . . without any vacuum tubes? . . . that can be worn in the hair? Can I get an aid I can wear so that NO ONE will know I am hard of hearing?"


L. A. WATSON

A new FREE booklet, "Facts about Transistor Hearing Aids," by the author of a 600-page text on hearing instruments and nationally known authority on hearing instruments, gives you the FACTS. It tells the truth about transistor hearing aids and will save you many hard earned dollars.

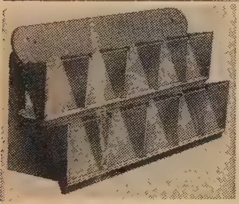
L. A. WATSON, President
Medical Acoustic Instrument Co.
Room 17A, 21 No. 3rd St., Mpls. 1, Minn.

Please send me (in plain envelope) your FREE booklet, "Facts About Transistor Hearing Aids."

NAME ....

ADDRESS ....

CITY ....STATE..........


QUICK-PIC
TRACT RACKS

- Plexiglas compartments
- Wall or Stand types
- Free descriptive folder

EDINS SERVICE SPECIALTIES
Abilene, Texas

SELL "Sunshine Line" CHRISTMAS CARDS

Cash in on the big demand for Religious Christmas Cards. New, De Luxe 21-card assortment sells itself at only $1.00. Also other leading boxes and name imprint cards. Box of Christmas Notes free if you use coupon and request samples on approval.

GET THIS CATALOG full of FAST SELLING GIFT ITEMS

Christmas Cards and Gifts for 1953
TRIUMPHANT ART PUBLISHERS Anderson, Indiana

MAIL NOW FOR SAMPLES

TRIUMPHANT ART PUBLISHERS, Dept. 605
5th at Chestnut Street, Anderson, Ind.

Please send catalog and money-making plans.

☐ Check here if you want samples on approval and free box of Notes.

Name ....

Address ....

City .... Zone ... State ....

Organization ....

Placement Service

Christian Life's Placement Service, designed to assist Christians and organizations desiring to employ Christians, operates as a service to its readers. If you're seeking the Lord's place of service for your life, make use of the Placement columns.

To help cover cost of handling, there is a $3 charge for those inserting Positions Open ads, and $1 for those inserting items in Situations Wanted. A check or money order for the amount must accompany the order.

Then for those who find employment or employees through the service, the original payment should be duplicated.

In sending information, briefly state your qualifications and fields of interest. Ads will be listed under a box number; all replies will be forwarded to you.

Positions Open

Female

Secretary for well-known evangelical Christian organization in Los Angeles. Pleasant, permanent. Room or Apt. available nearby. Give full details and background, also denominational affiliation in first letter. Box SP-356.

Positions available immediately for a bookkeeper, a mail clerk, a general office clerk, and a typist in the Chicago headquarters of a national Christian organization. Box SP-358.

Elderly Christian lady with pleasant home in Keene, New Hampshire wants Christian companion, housekeeper. Box SP-360.

Teacher, under 40, for rural school. Three pupils—boys—8th, 7th, 4th grades. Nine month term. Pleasant schoolhouse; oil heater. Pleasant community. You will be like one of the family. Send references and name of your school supt. Box SP-362.

Stenographer-Secretary. Young lady to work in Christian organization located in Chicago. Good opportunities and interesting work. Box SP-364.

Bookkeeping Department. Extensive experience not necessary. Should enjoy work with figures and have some typing exp. Chicago office of Christian publication. Box SP-366.

Circulation Department. To handle orders in Christian publication office. Some typing exp. would be helpful. Variety of work. Chicago location. Box SP-368.

Salesperson with Christian Education background. Good opportunities to advance. Sunday school supply store in Chicago. Box SP-378.

Editorial assistants—secretaries and proofreaders. Knowledge of graphic arts and Christian education helpful. Splendid opportunities to advance in Christian publishing house. Box SP-380.

Advertising Department Secretary for America's leading fundamental Sunday school publishing house. Delightful surroundings; fine program of benefits; earned increases each six months. Prefer young woman under 30. Excellent opportunity. Box SP-382.

Exp. typists—Unlimited oppor. for you in Chicago fundamental Sunday school publ. house. Soundscriber oper. in Customer's Service; biller in Order-Clerical; correspondent in Publication Sales or Film Dept. Advance. oppor., benefits, good salaries, regular earned increases. Box SP-384.

Housemother for various duties in a small Christian boarding school. Must be born again, consecrated, and interested in children. New England rural area. Moderate salary and maintenance. Box SP-386.

Several capable typists, both full time and part time, needed by Christian organization in Loop area, Chicago. Pleasant conditions. Thirty-five hour week, good pay. Box SP-388.

Male

Manager for Gospel Book Room needed immediately in Moncton, New Brunswick. Prefer someone with knowledge of French. Box SP-344.

Christian caretaker and maintenance man for summer conference grounds. Home furnished April to Oct. Not necessary to live on grounds other six months. Will accept applications up to 65 years old if strong and in good health. Box SP-346.

Advertising Manager. Extensive experience in advertising field essential. Should understand agency operation and have a knowledge of graphic arts field. Sales exp. helpful. Box SP-348.

Youth Director in large downtown conserv. Meth. church in Los Angeles. Responsible for Jr. Hi, High School and College groups. Must be mature, consecrated Christian, exp. in youth work, devoted to youth and adequately educated for position. Prefer married man in his "thirties." Box SP-350.

Assistant pastor for well established work among the Jews in Los Angeles. Real missionary opportunity. Pre-requisites—pastoral exp. plus a genuine burden for evangelizing the Jews. Salary plus apt. Box SP-352.

Advance setup man for promoting and arranging meetings for well-known Hebrew Christian evangelist. Travel part time and assist in promoting local Jewish work balance of time. Must be the starter type with leadership qualities and ability to work with all evang. denom. Box SP-354.

Trade Representative for Midwest. Age 25-40. Own car. Travel about 8 months per year. Trips 1 to 6 weeks. Familiar with fundamental Sunday school materials, have good background in Christian education and exp. in Sunday school and church work. Box SP-374.

Accountant—Age 25-35, to supervise department of 15. Splendid program of benefits, Christian publishing house, Chicago. SP-376.

Opportunity to prepare literature for offset printing. Paper pasteup and negative opaquing position open in a Christian organization which has growing publication ministry. Neatness and accuracy required. Art or drafting training helpful. Box SP-390.

Both

Christian couple, without dependents, wanted as janitor and caretaker for religious work in Los Angeles. Must have exp. Good salary with living quarters. Congenial conditions. Box SP-370.

Capable writers with good Bible background to aid in producing Sunday school and/or Vacation Bible school lessons; also visual aids. Teaching exp. and knowledge of Christian education helpful. Excellent opportunity in Chicago. Box SP-372.

Young man or woman to assist in editorial and circulation of official publication for leading well known evangelical organization in Los Angeles. An outstanding opportunity; permanent, enjoyable. Give full details in first letter. Box SP-392.

Situations Wanted

Female

Christian teacher, holding both elementary and high school cert., desires position in Christian day school or mission boarding school. Trained to teach high school Eng. and Social Sciences. One year exp. teaching all subjects in fifth grade. Prefer high school position. Box SP-329.

Middle-aged, educated widow desires position in Christian home as companion to lady. Experienced driver. No cooking. Best of references. Also exp. housemother in children's home. Box SP-331.

Young, qualified teacher desires position in Bible or mission school or other related Christian activity. Grad. in Theology, Missions, Christian Ed. Exp. in public, high, Bible school, missionary teaching and radio work. Musically inclined; writer; speaker. Box SP-333.

Christian lady desires work in Christian day school or missionary work. Exp. office, children's work. Christian day school. College grad. with year Bible training. Will consider other types also. Box SP-335.

Director of Music: Experienced with multiple choirs. Lifetime background of music preparation in voice and piano. Formerly on staff of large southern church. Seeks position in Chicago area. Box SP-337.

"AFRICA: NEXT GOAL OF COMMUNISM."
(U. S. News & World Report)

Next Year May Be Too Late!

AFRICA IS SEEKING SOMETHING TODAY!

Study the faces of these Moslems. They are SEEKING—SEEKING—SEEKING.

Study the faces of these men gathered at a recent political meeting . . . SEEKING—SEEKING—SEEKING.

Study the faces of these pagans as they too are SEEKING—SEEKING—SEEKING.

TODAY
IS OUR
OPPORTUNITY
TO WORK,
AND WIN THEM
TO
CHRIST

TODAY
WE CAN
GIVE THEM
THE WORD
OF GOD—
SEE THEM
SAVED

We can do it by a stronger program of evangelism; through the Christian newspaper, "The Challenge"; over radio station ELWA; by medicine, Bible schools, the African Missionary Society; and many other agencies now capable of fast expansion, if we had the men and the means.

WE MUST HURRY AND USE ALL MEANS IF WE WOULD REACH AFRICA FOR CHRIST.

Write for literature and more information to the Secretary,

SUDAN INTERIOR MISSION

REV. G. W. PLAYFAIR, *General Director.*
405 Huron Street, Toronto 5, Ontario.

DR. M. A. DARROCH, *Home Director.*
164 W. 74th Street, New York 23, N. Y.

84 Beulah Hill, Upper Norwood, London, S.E. 19, England.
Box 8615, Symond's St. P.O., Auckland, C. 3, New Zealand.

335 Auburn Rd., Auburn E. 2, Victoria, Australia
Box 2976, Cape Town, South Africa.

GIVEN to your ORGANIZATION This NEW 60 CUP ELECTRIC COFFEE URN

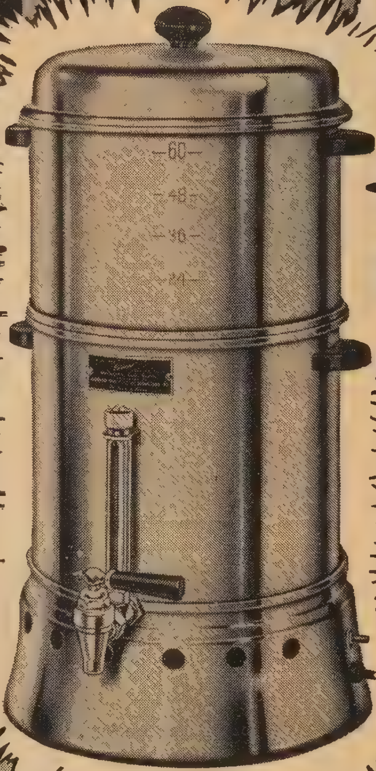
Marion-Kay VANILLA

Over 55,000 organizations have earned coffee urns from Marion-Kay. Earn one for your group today!

ALSO AVAILABLE through the sale of Marion-Kay Vanilla . . .

Steam tables, large aluminum cooking pots, electric roasters, stainless steel tableware, china, electric mixers, folding table legs, stainless steel serving trays, 75 Cup and 120 Cup Tricolator coffee urns, tape recorders.

Marion-Kay VANILLA



Marion-Kay VANILLA

Marion-Kay VANILLA

The 60 CUP
DRIP-O-LATOR
is manufactured by
Drip-O-lator exclusively
for and obtainable
only from
MARION KAY
PRODUCTS CO., INC.
BROWNSTOWN, IND.

- All Aluminum
- Portable
- Easy to use
- Easy to clean
- Requires no bags
- "High" and "Low" heating element
- Makes 24, 36, 48 or 60 Cups

REPLACEMENT OR ★ REFUND OF MONEY
Guaranteed by
Good Housekeeping
IF NOT AS ADVERTISED THEREIN

YOUR CHOICE of M-K Pure Vanilla Flavor or M-K Super Compound Vanilla.

Both have been granted the Good Housekeeping Seal.

Marion-Kay VANILLA

EARN the 60 CUP URN for your organization by selling just 48 DOLLAR BOTTLES MARION-KAY VANILLA

Marion-Kay VANILLA

MK

REPLACEMENT OR ★ REFUND OF MONEY
Guaranteed by
Good Housekeeping
IF NOT AS ADVERTISED THEREIN

MK
PURE
VANILLA
FLAVOR
MK
VANILLA
VANILLIN

IT'S SO EASY...ORDER NOW!

☐ **CASH.** Ship 60-cup Drip-O-Lator at once and 48 dollar-bottles of (check one) ______ M-K Super Compound Vanilla; ______ M-K Pure Vanilla Flavor. Also include extra saleable flavors to cover shipping charges. Enclosed is our check or money order for $48. We are under no further obligation and will keep receipts from sale of vanilla.

☐ **CREDIT.** Ship 48 dollar-bottles of (check one) ______ M-K Super Compound Vanilla; ______ M-K Pure Vanilla Flavor and extra saleable flavors to cover shipping charges. We'll sell them at $1 each and send you $48 within 2 months. You will then send us our 60-Cup Drip-O-Lator Coffee Urn. (On credit orders 2 officers must sign own names.)

ORGANIZATION______________________ ADDRESS______________________

1st OFFICER______________________ ADDRESS______________________

2nd OFFICER ______________________ ADDRESS______________________

☐ Send us further information on other equipment and fund raising programs available through the sale of your product.

MARION-KAY PRODUCTS CO., INC.
The House of Flavors • **DEPT. 9-D, BROWNSTOWN, IND.**

Why do more churches choose the **Hammond Organ** than any other comparable instrument?

HERE ARE A FEW OF THE REASONS:

- Beautiful church organ tones—an almost unlimited variety.
- True to pitch, never needs tuning.
- Reverberation control brings music of cathedral quality to any size church.
- Easy for the beginner to play, an inspiration for the master musician.
- The lowest-cost complete church organ.

FOR FULL INFORMATION MAIL COUPON

Hammond Instrument Company
4219 W. Diversey Avenue, Chicago 39, Illinois

Please send my free copy of your informative booklet "Are You Wondering About Organs?" I understand this does not obligate me in any way.

Name____________________

Address____________________

City__________ Zone_____ State__________

©1953, HAMMOND INSTRUMENT COMPANY 9

Male

Pastor, Scottish, has independent church in New York State, seeks change of pastorate. Has theological degrees. Institutional and social exp. Family is musical. Box SP-339.

Christian, 37, desires pos. in management or exec. capacity with Christian employer. Best suited as employee counselor, public relations repre. Present pos. 17 yrs.—7 yrs. exec. capacity. Public speak. exp. Interested in Christian radio broadcast. or TV. Four children. Box SP-341.

Christian, 33, desires to serve the Lord as general assistant to South American or South African missionary. Has 10 yrs. exp. in the aircraft maintenance field and other all-around mechanical exp. Will also consider work as general handy man in a foreign mission. Box SP-343.

Christian, 57, desires permanent position in Bible school or Christian high school. Coll. grad., B.A., grad. work, Bible school grad. 26 yrs. teach. exp. Major: Sciences; Minors: Eng., Social Sciences. Exp. in business, welfare, summer camps, pastoral work. Married. Box SP-345.

Christian desires to serve the Lord as night clerk or watchman in college, orphans home or similar insti. Mechanically inclined. Love to work with children as spiritual counselor. Single, middle-aged. Desirous of a good home more than high wages. Available September. Box SP-347.

Conservative, ordained Bapt. minister, 16 yrs. pastoral exp., now serving pastorate in New York State, desires change. Preference farther South or Middle-West. Grad. of Moody and Bapt. Semny. Wife, semny. grad. and soloist. Would like Christian day school for 4 children. Box SP-349.

Christian man desires to travel with people using a house trailer. Will help drive and be of service to them. Disabled war veteran, 39, single. Box SP-351.

Young man, 31, college grad., B.A. degree in History, minor in Eng., interested in any of the following positions: Writer in Christian publ. house, Christian Ed. Director, teacher in high school or college, Christian social worker or worker in mission. Box SP-353.

Christian, 33, now employed as Sales Mgr., earnestly desires connection with Christian organization. Exp. in hardware, automatic supplies, accounting, personnel mgmnt., purchasing. Prefer not to travel a lot. Public speaking a specialty. Married, 2 children. Box SP-355.

Christian desires to do publication design, production research and direct mail promotion. Work would be directed from Chicago office. Ten yrs. exp. Send your problems or write for prospectus. Reasonable rates. Box SP-357.

U.S. Forest Service Ranger desires forestry work with private concern. Exp. in scaling, cruising and logging timber, tree surgery, ornamental tree planting, growing and trimming. Box SP-359.

Married man, 39, desires position with Christian school, hospital or church. Mechanically inclined. Good at painting, lawn work and building. Has 2 school age sons. Box SP-361.

Minister desires rural pastorate. Fundamental. Bible school training. Exp. pastor, young people's worker, Bible teacher, also carpenter. Married. Children in college preparing for missionary work. Small salary acceptable. Box SP-363.

Ordained minister, 37, grad. of Bible school and university, desires position as teacher in Bible college, Christian academy or high school. Wife experienced in children's work. One child. Box SP-365.

Missionary-minded Christian, 50, office manager, experienced bookkeeper, fluent Spanish, soul winner, Bible teacher and evangelist prefers position in eastern states. Box SP-367.

Ordained minister, converted French priest, a real soul winner, desires pastorate in either rural district or city. Four years Bible training. Exp. pastor of Assembly of God Church. Will, by faith, go anywhere God leads. Box SP-369.

Fundamental Baptist Seminary grad. desires full or part time work. Age 26. Rural area preferred. Married, one child. Wife has seminary training and plays piano and organ. Box SP-373.

Both

Caretaker couple, gardener, handy man, cleaning. No cooking. Driving if necessary. Box SP-371.

World Conditions Demand Christian Leadership

A READING of this month's six pungent surveys on the world situation today should convince any Christian that he is living in crisis days. In recent years, time after time, panicky moments of decisions have faced individual mission lands. But today, no continents excepted, the entire world heaves in gigantic perplexities.

The world asks, "Why doesn't someone do something about it?" Christians know that Someone is Christ. We must pray and pray as never before. We must give and give until it hurts. We must go anywhere and everywhere as He leads.

But one responsibility is often neglected by the Christian. It is imperative today that Christians intervene and assume an aggressive role in international affairs. That intervention can take place in several ways.

First, we can ask God to intervene. Few Christians, even those who pray regularly for specific missionaries and their work, realize God's power to shake world rulers and their decisions. It is time for Christians to pray specifically for world events.

Second, we can ask other men to take action. Writing letters to congressmen often influences their decisions. In "The Book Opens in Latin America" (page 23), persecution in Colombia is listed as a subject for letters to high officials. Italy, Spain, the Far East and other lands as well merit writing to those in positions of leadership.

In addition, the daily newspaper, as it expresses policies contrary to or in favor of Christian endeavor, should be told about it by its Christian readers. The letters to the editor column in any publication is one of its best read features. Consequently, when Christians write, they may shape not only an editor's policy, but also the views of the paper's vast circulation.

Third, we must have alert Christians assume roles of leadership in international affairs.

Don Hoke's round-up of missions in the Far East (page 18) links open doors of the Orient to the type of ruler in the nation. The two lands in which the Gospel is prospering, Formosa and South Korea, are both led by men who are at least nominal Christians. Their influence has kept alive mission fires in the Far East.

In a recent letter, South American correspondent, Elisabeth Fletcher, wrote of the great need for Christians to assume roles of political leadership. She stated that a few Christians in the State Department or as attaches in U. S. embassies of Latin America could have a great influence in relieving the dire situation for missions.

Unfortunately, too many Christians have termed government positions worldly. They have shied away from seeking or taking leadership in secular groups from local Parent Teacher associations and city leadership to high federal posts. CHRISTIAN LIFE is thankful for those men in authority who stand unreservedly for Christ and any endeavor that would further gospel activity.

True Christianity transcends the walls of an ecclesiastical structure. Beyond our church activity lies a field of service in our community.

We need men called by God to serve as government and community leaders, as well as we need missionary candidates.

Christians must assume responsibility for a world in turmoil. They must take an aggressive role in international affairs by prayer, by letter and by personal service.

1953 Editorial Platform

1. Stimulate missionary vision and action by on the spot reporting of world missions.
2. Strengthen and develop Sunday schools.
3. Foster strong Christian family life.
4. Create a hunger for the Spirit-filled life.

Christian Life Makes Plans for 1954

"TWO HEADS are better than one," goes the trite maxim. But in the words of Solomon, "Without counsel purposes are disappointed: but in the multitude of counsellors they are established."

Consequently, each September at its annual editorial conference, CHRISTIAN LIFE takes time out from the hubbub of printers' schedules to specifically seek God's leading for the following year. Beckoning its regional and departmental editors from across the country to headquarters in Chicago, CHRISTIAN LIFE this year will take two full days, Sept. 24 and 25, to evaluate, discuss, pray and formulate.

During these two days, an editorial platform will be built for 1954 and plans will be made to augment the ministry of the magazine.

In these critical times, we need to make every step count; there must be no wasted action. All our thoughts must be led by the Spirit of God.

Here's what you can do:

Pray with us for God's leading. With your prayers backing us, we can confidently advance the cause of Christ through these pages.

Write us within the next few days with your suggestions. Tell us how we can better serve you. Inform us of important matters which we should strike at in 1954. Address your letters to Editorial Conference, CHRISTIAN LIFE Magazine, 434 S. Wabash, Chicago 5, Ill.

We need your help, for "in the multitude of counsellors purposes are established."

PICTURE OF SIGNIFICANCE ▶

- Jehovah's Witnesses, adherents of a mushrooming cult which denies heaven, hell and Christ's deity, jammed Yankee Stadium, New York City, last month in numbers surpassing all baseball crowd totals. While 82,000 members of the sect squeezed in the mammoth arena that Babe Ruth "built," 43,000 others in the streets heard the proceedings via loudspeakers. Through aggressive salesmanship, the cult has become the fastest growing religious group in America today—illustrating the world's current hunger for religion and the effectiveness of personal witnessing. Largest evangelical crowd to date was registered by the Billy Graham team in the Dallas Cotton Bowl last July as 75,000 attended.

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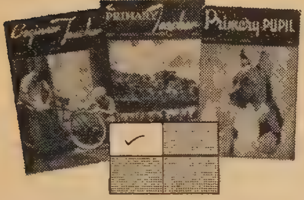
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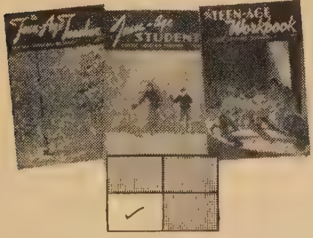
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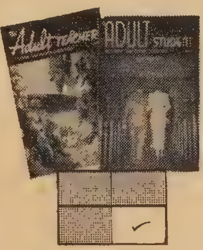
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Raising violets enables Mrs. Steckel to give more to missions.

Missions Via Violets

by Eurena Graver Beers

AFRICAN violets adopt seven Chinese war orphans, and aid various other mission and church projects. Unbelievable? Nevertheless, that is just what a little lady with the love of violets and a green thumb accomplished with 3,000 of her plants.

Mrs. Harry Steckel of Slatington, Pa., could not visualize the extent of a talent fund, coordinated by the women's missionary society of St. John's Evangelical and Reformed Church, Slatington, of which she is a member. Sixteen years ago the fund was founded with the stipulation that anyone who had the time and the inclination to make and sell something for the church would receive 25 cents from the fund.

Mrs. Steckel had grapes growing in her yard, more than she could use, so she bought sugar with the quarter and made grape juice. She sold 15 quarts, netting a total of $4.50. Although the return of the original talent of 25 cents, reported at the end of the year, was to be commended, Mrs. Steckel was not quite satisfied and began looking around for something to do that would yield better monetary returns.

In the meantime her husband's grandmother who had an African violet plant, promised Mrs. Steckel that if she could remove a baby plant without injuring the mother plant she could have it. Mrs. Steckel carefully transplanted the small four-leafed plant and tended it lovingly as it thrived. She had heard that plants could be raised by planting the leaves, and when her plant became big enough, she experimented.

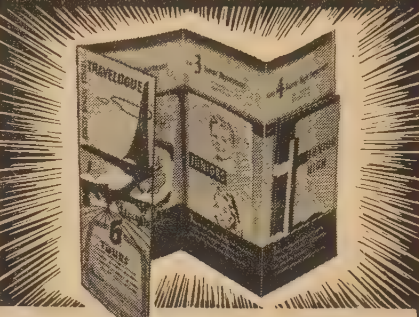
Word spread that Mrs. Steckel would start African violet plants and when she totaled her promises for plants they amounted to 69.

As she filled these orders she placed the money for the sales in a fund to be given to the church. This was the beginning of her "Violet Fund." With each sale she added the amount to it and the first year of recording sales Mrs. Steckel contributed more than $113 to the church. She received 20 cents apiece for the first two plants she sold.

"For the past 14 years, I've sold more than 3,000 plants and have had as many as 500 plants at one time," said Mrs. Steckel. "I've also kept account of each color sold. In spite of the many varieties I've had, I have purchased only one plant—that was a red head. I paid more than twice the price I asked for a plant of its size! It had only four leaves, but anyway, it grew.

For seven years she adopted Chinese war orphans at $120 a year. Since the Communists have taken over, the Christian orphanages in China have been closed. But other orphanages operating under the Christian Children's Fund have been opened in Korea, the Philippines, India, Burma and other countries. Last year Mrs. Steckel adopted an orphan in Korea. In addition to these Chinese and Korean orphans, she had adopted a European war orphan.

Her project with very little overhead has brought joy and satisfaction to many as well as to herself. Without regard to her own compensation she gave of her time and effort with the assurance that "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." END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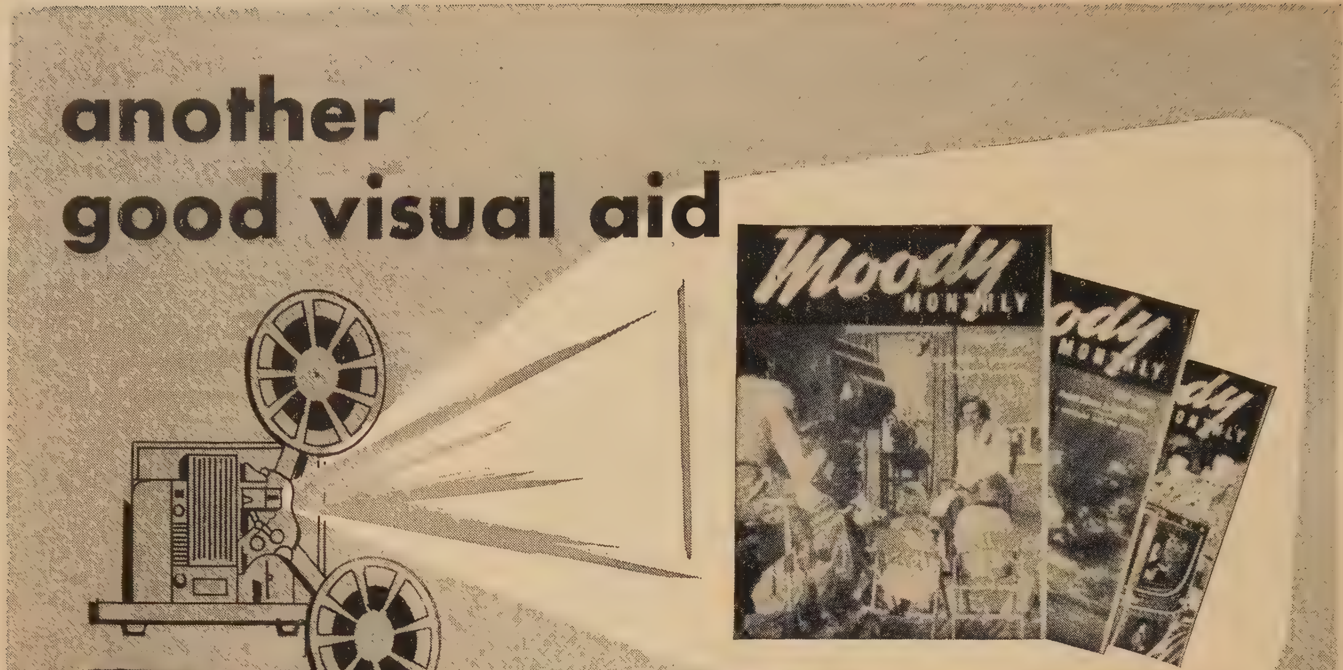
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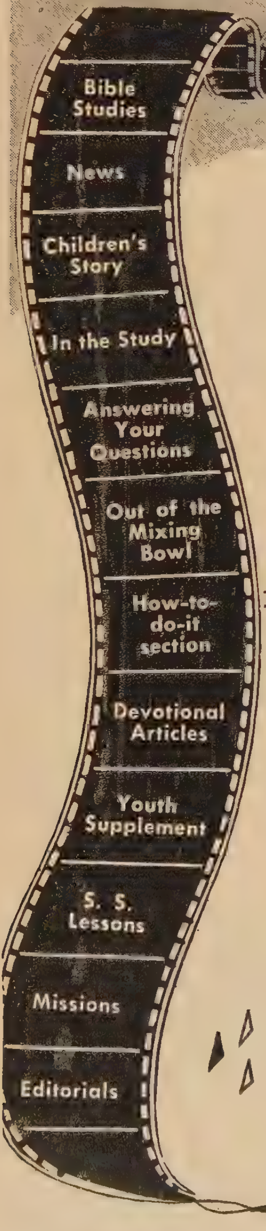
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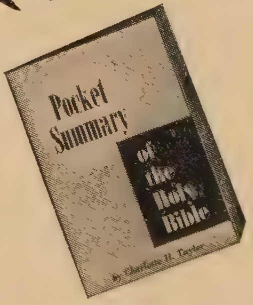
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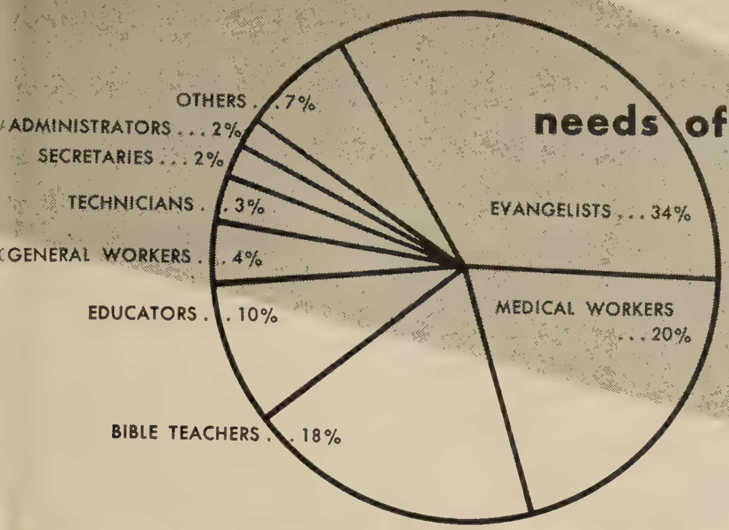
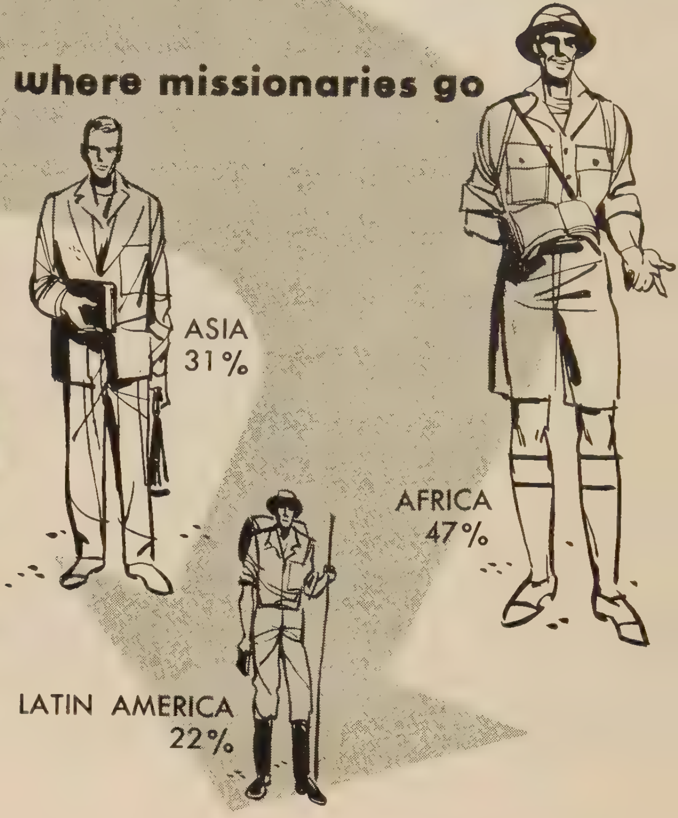




world in turmoil

Today the distress of continents emphasizes the urgency of world missions as never before.

STAGGERED by Communism, naturalism, materialism and heathenism, the world's suspicious millions await the peace and security that only Christ can give.

To give this message of hope, the Christian Church sends missionaries. And so CHRISTIAN LIFE queried 150 mission boards to learn about the job being done and the obstacles yet to be surmounted.

In their replies all stressed urgency. Encouragingly almost all added that Christians today are more concerned about missions than ever before. But they also said that today's responsibility is greater than ever before.

They need missionary volunteers of all types, according to their replies. Some want carpenters, mechanics, businessmen or secretaries. Of course, the biggest demand is still for evangelists, teachers and medical workers.

One said, "We need couples willing to endure hardships;" another, "We don't want tourists." One large board protested, "Today, although we are receiving better prepared missionaries, they merely have a great amount of lip profession to do anything for Christ. We are finding that many are simply not able to take it."

An unbelievably high percentage of missionaries are returning permanently from the field. Don Hillis reports that 65 per cent of the missionaries to India in 1945 have since returned to the States permanently.

But greater than the need for workers, according to most missions, is the need for money. Several list heart-burdening projects, "if funds were available." A board still working behind China's Bamboo Curtain begs, "We have available many trained native workers, but they cannot go because they have no support." Another states, "We have 20 missionary candidates who are ready and waiting to go. No funds." Others say, "We have three times the number of applicants we can send out," and "Our biggest need is for larger financial resources. We can only use a percentage of our worthy applicants."

An African board writes, "Our biggest need is money for housing. Some folks who help support a missionary seem perfectly happy if the missionary has to live under a tree." A home board states, "People think we can live on earth and board in heaven."

***Christian Life's* survey of 150 mission boards with 8,000 missionaries, showed that evangelists and medical workers are needed most and that the fields of Africa and Asia have the predominance of workers.**

Obviously with Communism, nationalism, materialism and heathenism closing in on this world in turmoil, churches must arise and take on new burdens to support additional missionaries. Families must sacrifice to see the job of world evangelism done in this generation.

Mission boards, too, must pronounce their needs effectively to the Christian public. Too many boards wait for the world to beat a path to their door when the world does not even know of their existence.

Today is a critical hour. Doors of opportunity for missionaries verge on closing in every land. Major portions of Asia, Africa, Europe and South America could bar missionary activity over night. This situation calls for prevailing prayer.

World-wide missions is a job for everyone. The responsibility is ours. In the turmoil of today the world's millions wait. END

Christian Life

1953 Project 1

Stimulate missionary vision and action.

If the Japanese forsake their Shinto gods, will it be for Christ or the Communist decalog of violence and social revolution?

Perilous but Potent

by Donald E. Hoke

The Far East today is a picture of chaos, strife and uncertainty. Frustrated millions are looking for assurance. They must find it in Christ or perish.

Japan's hope lies in Bible-trained youth.

ACROSS the Far East today as political lines are being drawn, the possible fate and prosperity of missionary work, under the sovereign hand of God, are being decided.

Not only freedom in preaching, but heart-openness to the Gospel seems to be in inverse proportion to Communism in the Orient. Where Communism is active, there is stifling hostility to the Gospel. In the world's two most anti-Communist centers today, Formosa and South Korea, the gospel harvest is being reaped with unprecedented fruitfulness and blessing.

Behind the tragic Bamboo Curtain shrouding China's 475 millions, the death knell to all Christian liberty is slowly pealing. Probably not more than 200 Christian missionaries (a few of these from Communist satellite nations) remain there. It is feared these may not all be alive. Open persecution and relentless, subtle opposition inexorably crush in upon the church.

A generation of brain-washed youth is being raised who know no God but the state, no Savior but Mao-tze-Tung, no Bible but the Communist decalog of violence, hate and social revolution.

Observers say that unless liberation comes within this decade, all hope of ever reclaiming China for free thought and gospel preaching will be forever lost. Given but a few more years, the Red "liberators" will have excluded from the minds of the young ruling generation all ideas but those which stem from the poisonous root of godless Marxian materialism with all its devastating implications.

But though it seems outwardly to be a losing battle, China's Christians, fanned into flame by the winds of opposition, are burning brightly for Christ in countless places. From one key church in the Communist capital of Peking come credible reports that even some few high Communist leaders have come to Christ through the testimony of flaming, fearless Christians there.

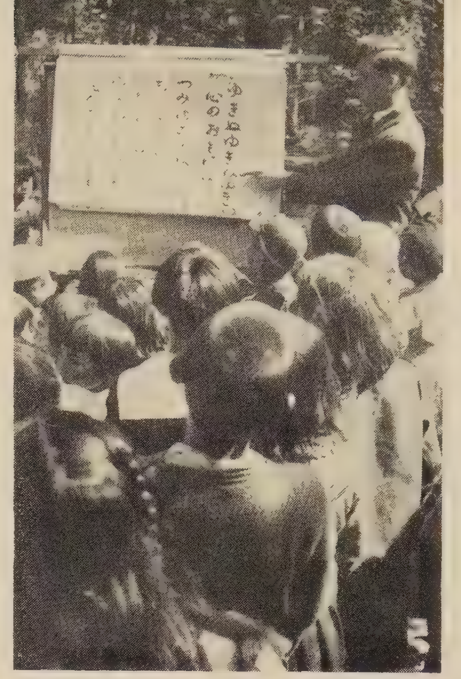
Numerous tales of martyr heroism and unquenchable witness for Christ filter regularly to the free Orient, confirming the hope that the Holy Spirit is steeling Christians for courageous testimony in the face of death.

Meanwhile only a stone's throw away from Red China's southernmost border where autonomous China is making a last-ditch stand, the gospel light is flaming brightly. In Formosa missionaries of many evangelical groups are having unprecedented response to their gospel witness. Depth and sincerity of conviction seems to mark the hundreds of converts coming to Christ weekly on this tiny "Beautiful Isle."

The inter-denominational Orient Crusade reports over 80,000 new converts studying follow-up Bible courses. For several years a remarkable revival has been working among the inland aborigines. Newspapers with wide coverage have been carrying gospel articles frequently across Formosa.

Within the last few months, Free China's powerful propaganda radio, beaming its message of encouragement and news to the vast mainland, has offered many hours weekly of free time for gospel broadcasting to this incalculable audience.

And James R. Graham, veteran China hand, calls attention to what may be the top missionary potential in the Orient lying in Formosa: "Bright young Chinese aflame with the love of Christ, born to Oriental conditions and thought, acclimated to tropical temperatures, acquainted with several languages and easily able to learn more, are the logical missionary evangelists for this immense area to the south, and northward to the Ryukyus and other wide-spread islands of the former Japanese Empire." To tap this, he with the support of many other evangelical leaders there, hopes to open a Christian college to train such evangelists. Hundreds have already applied.



Japanese children learn God's Word.

A few months ago in Korea I saw similar open doors to the Gospel. As in Formosa, Korea's governmental head is at least a nominal Christian. Aging Syngman Rhee, with no political future to bargain for, realistically sees the true nature of the Communist crisis in the Far East.

And with his backing, even in the current uncertainty, there are wide open doors to evangelism in South Korea.

Almost 5 per cent of Korea's 20 million profess Christianity. Though economically poor and scarcely literate, Korea has long had one of the strongest mission churches in the world.

Overwhelmingly evangelical, Korean Christians are in large measure evangelistic as well, though surfeited in some places with over much ecclesiasticism. When a touch of revival hit scores of pastors at the recent General Assembly of the Presbyterian Church, comprising almost 90 per cent of Korea's Christians, the hope of evangelism was fanned into brighter flame.

With missionary finances, millions of pieces of gospel literature are pouring into South Korea. Bible schools and seminaries are packed with hundreds of students. Relief from American Christians is strengthening the hands of the poverty-stricken church, tens of thousands of whom fled penniless from North Korea.

Poor, wartorn Korea is a bright spot in a dark picture in the Far East as far as gospel witness is concerned. An interesting possibility lies in the fact that several thousand of the 25,000 Communist prisoners released by Rhee a few months ago were professed converts to Christ who had studied sound Bible correspondence courses under evangelical tutelage.

Middle ground in the Far East today is occupied by Japan and the Philippines. Though officially anti-Communist, these island empires are feeling the impact of Communist thought, and it is affecting gospel work.

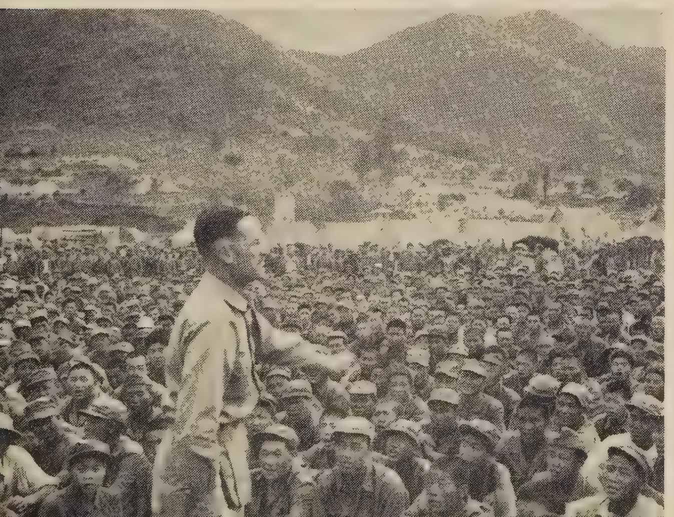
There are no more ready smiles for foreigners on Tokyo's buses and streetcars these days. I put on a one-man friendship campaign on a series of bus rides in Tokyo recently, and found little or no response.

The post-war flush of American interest is over. Nasty incidents are occurring. Just ten miles down from the mountain city where I am writing tonight a group of American Army officers were mobbed and beaten last week. A missionary's car was threatened. Crude banners proclaiming "Yankee go home" were waved in his face.

In diverse anti-foreign incidents the hand of the powerful pro-Communist underground can be seen almost weekly.

(*Continued on page* 79)

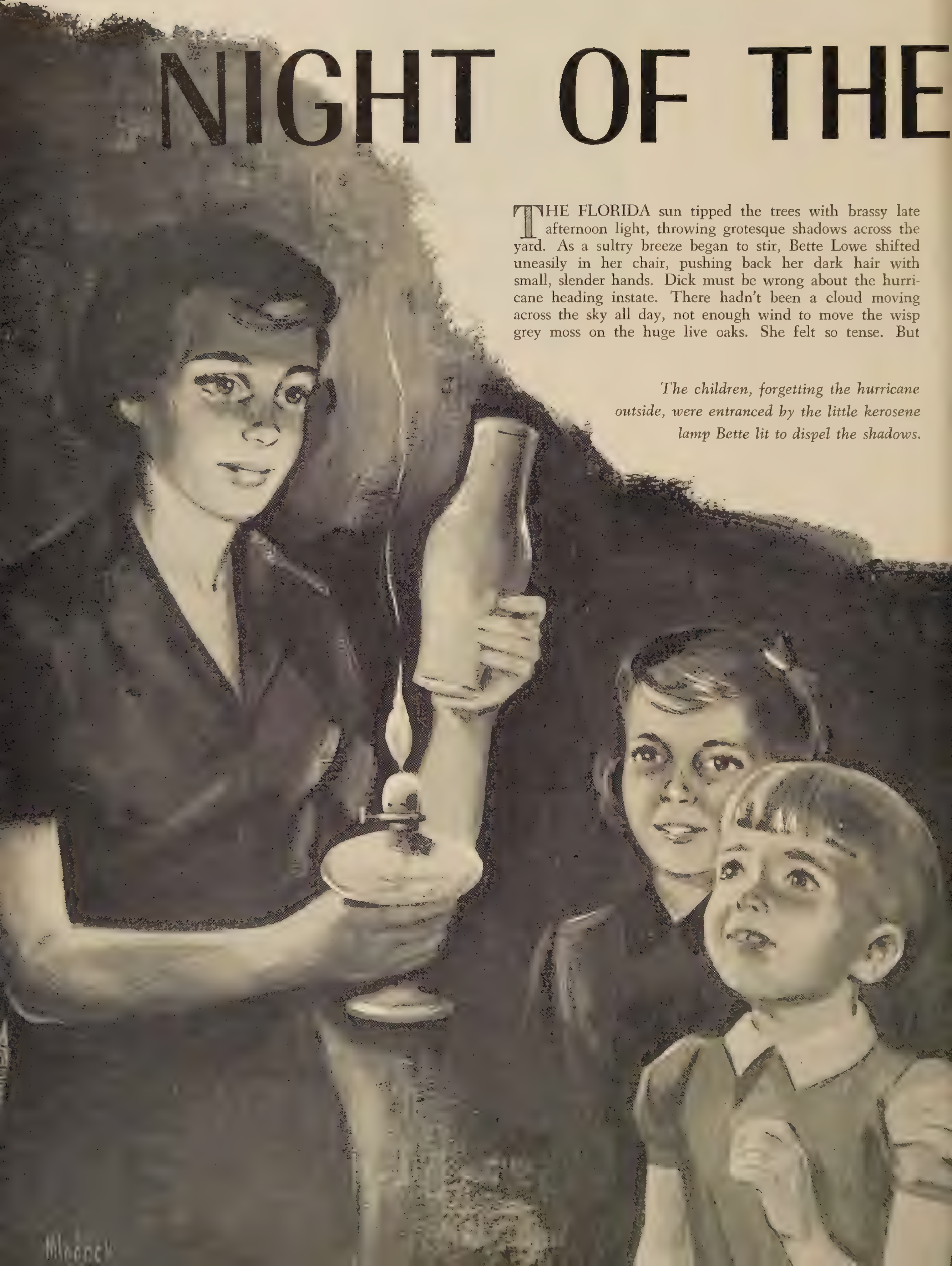
Korean PW's hear the Gospel from Chaplain Harold Voelkel.



American GI's join this well attended Japanese street meeting.

NIGHT OF THE

THE FLORIDA sun tipped the trees with brassy late afternoon light, throwing grotesque shadows across the yard. As a sultry breeze began to stir, Bette Lowe shifted uneasily in her chair, pushing back her dark hair with small, slender hands. Dick must be wrong about the hurricane heading instate. There hadn't been a cloud moving across the sky all day, not enough wind to move the wisp grey moss on the huge live oaks. She felt so tense. But



The children, forgetting the hurricane outside, were entranced by the little kerosene lamp Bette lit to dispel the shadows.

STORM

The hurricane was coming; but worse things
than that had happened recently.
And the future seemed even more sinister.

this tenseness wasn't only the storm. It had been building up ever since Dick had come from the board meeting four months ago. When he had walked in the door, she'd known something was terribly wrong.

Flinging his coat on a chair, he'd said, "Well, it's all over. As chairman of the board, Mr. Newton asked for my resignation."

"Dick, *no*. You've done a good job. Everybody in town likes you. The church's grown and we've started two new Sunday schools."

"But I preach too fundamentally." He sighed. "Either I had to leave or the Newtons would—and the Newtons have the money."

"Oh," Bette's hands felt clammy cold, "and we love it here. It's such a nice town with such nice people, even if a lot of them think you don't rate unless you're a blueblood. Now we'll have to le—"

"Of course we won't," Dick cut in abruptly. "I'll get a job in the packing house. We'll go on with our other work."

For one fleeting second Bette wished the church had officially taken over the Sunday schools Dick had organized.

Aloud she wailed, "But *Dick,* we'll have to buy Sunday school supplies, and with the baby coming we can't do it!"

He kissed her then and she'd known she would do it. So they'd gone on with their work among the colored people and the whites who stayed away from the ivy-covered stone church because they didn't feel welcome.

But how much longer could they make it? Only last week the doctor had told her she must have better food and supplementary vitamins. Just when they seemed to be managing, *she* had to have extra, she thought bitterly.

With an effort, Bette jerked her thoughts back. She hadn't completely awakened from her nap earlier in the afternoon. A bicycle bumped across the yard, spewing sand from under the tires. *Grass would be so nice,* Bette thought fleetingly. *But with the water main on the other side of the street and no money . . .*

"Hello, Emily Jean," she called, smiling at the slight sun-browned girl who hopped off the bike.

"Hi, Mrs. Lowe." Emily Jean Newton twisted her fingers. Then she blurted out. "When Mr. Lowe comes in, would you tell him Mom would like to have him come over and board up, if he would. You know Dad's down with a sprained ankle and Mom can't do it and all the other men are boarding up or at the schoolhouse. Besides she's scared silly. I mean she's always afraid the house's going to fall in or something." She stopped with an apologetic wave of her hand.

Smiling reassuringly, Bette helped her. "I understand. Mr. Lowe should be back soon. Then he'll come over."

She kept smiling until Emily Jean disappeared behind the hedge of scrub undergrowth that lined the road down the hill. She wiped her forehead with the back of her hand, as if to smooth away the irritation she felt for a moment. "Lord, maybe you can use Dick to show Mr. Newton Thyself. Please do."

In the kitchen she turned on the kerosene stove, then set the table. Perhaps roses in the center would make the cheap stew seem like a French concoction.

The car rattling up the hill made her turn expectantly. In rapid sequence she heard a door slamming, agile steps on the floor, then, "Hi, Mrs. Lowe." Tenderly Dick put his arms around her, hugged her tight.

She tilted her head back to look at him. In the reddish light, the tired lines in his face looked etched. "Get a lot of visiting done, dear?"

"Several families. I just came from the schoolhouse." In answer to her questioning look he explained, "The hurricane will hit here about midnight. It's getting worse as it comes inland. Orlando's boarding up. Here they're fixing the schoolhouse for the families out on the highway and along the 'Old Road.' Their little houses can be leveled. By the way, Mrs. Hicks is bringing her youngsters and coming here. Mac Hicks is off on the truck and she's afraid of storms."

by Mary Rebecca Allen

"What about us?" Betty shivered, her throat tightening.

He grinned wryly. "The house is all right, hon. It's one of the best built around here. I'd better board the south windows though. These winds are hitting 100 per and not losing momentum." Over her shoulder he looked toward the battered davenport, the faded old rug, and sighed. In spite of the pictures and flowered drapes the room looked shabby. She knew what he was thinking.

Abruptly she put it into words. "Yes, be sure and board up. We can't afford to have our *wonderful* furniture ruined."

"Bette." Through firm lips his voice was gentle.

"I'm sorry, Dick," she said penitently. "I've been jumpy all day."

When they were eating, Dick took up the subject again. "The stone church people are nice, Bette. They like us. Even Mrs. Newton."

She tried to choose her words carefully, sorry now for the outburst. "Yes, I guess they do—outside the pulpit. They're always nice and invite us to everything. They're even planning a baby shower for me. If you'd just not preach too close, you'd be popular."

Then Bette's thoughts went to the others. Farthest from the town, along the highway, were the shacks of the dark-skinned people with the friendly smiles; then came the nice frame houses of the truck drivers, packing house workers and railroad men. She thought then of the houses up the hill, along the "Old Road" —where drunkenness and violence were life. They appreciated Bette and Dick's interest—and loved them for it. "Yes, Dick, they *do* need us. By the way, Emily Jean was here. Mrs. Newton wants you to board up her mausoleum." She said it with what she hoped was just the right amount of lightness. "Also it seems Mrs. Newton is afraid of storms. A fundamentalist preacher comes in handy then."

For a minute Dick sat very still, while Bette battled to keep from saying more she'd be sorry for later.

"Well," Dick said quizzically.

"Well, what?" Bette stared at the tablecloth, carefully tracing the pattern with her finger.

"Are you going with me? I don't want to leave you alone. But if I don't go, they'll feel we're retaliating."

For a minute she stared at him. Was he actually going to put that selfish, snobbish woman ahead of her? Instantly she was ashamed. She didn't mean that—not really. It seemed as though she never encouraged Dick. Instead she hindered him.

"I'll stay, dear. Remember, Mrs. Hicks and the youngsters are coming."

"Their house is probably safe enough. If it gets too bad, they can go to the

(*Continued on page 62*)

Vital Breath

by A. D. Cann

"PRAYER is as natural as breathing," Canon Clinton Warner declared recently at a ministers' convention in Yarmouth, Nova Scotia.

"We do not count the times we breathe, so Christians should not count the times they pray," he asserted.

Prayer is supernaturally natural. God breathed into man the breath of life. Spiritual life is prayer life. It is God-breathed.

Prayer is the measure of the man. We are no bigger than our prayers. Martin Luther said, "He studies well who prays well." Prayer gives color to all of life. It is the breath, the life of God in the soul of man. Prayer is God channeling Himself and His resources to His children.

He gives faith, power and holiness. It is the heavenly indwelling the earthly and the earthly taking up its abode in the heavenly. It is God and man identified in love and purpose. It is not arbitrary; it is not forced. It is not man working with God's mighty help, but rather God working *through* man with His almighty power.

Prayer is trusting, not trying. Said a sea captain to Mrs. Charles Cowman off the coast of Newfoundland, "The last time I crossed here something happened which revolutionized the whole of my Christian life. George Mueller of Bristol was on board. I had been on the bridge 24 hours and had never left it.

"George Mueller came to me and said, 'Captain, I have come to tell you that I must be in Quebec Saturday afternoon.'

" 'It is impossible,' I said.

" 'Very well, if your ship cannot take me, God will find some other way. I have never broken an engagement in 57 years. Let us go down into the chart room and pray.'

" 'Mr. Mueller,' I said, 'do you know how dense this fog is?'

" 'No, my eye is not on the density of the fog, but on the living God, Who controls every circumstance of my life,' he replied.

"Mueller prayed, the fog immediately lifted, and he kept his engagement."

The resources of Heaven are available to the people who are aware of their own helplessness. The problem with many of us today is that we think we know all the answers. We do not ask God for guidance and strength.

How many times have pastors and churches made perfect plans for revival? The best talent for speaking and singing is secured. Nothing is left undone.

But God rebukes our pride. We have not come to the end of ourselves. Our life must be given up before He gives His.

Prayer is God's outreach for the lost. It is objective. God hears. He answers regardless of land or sea. Prayer is God's method. It cannot be understood, but it works.

Stuart Hamblen declares he fled to the mountains of California to escape conviction. His wife prayed. His parents and others prayed. He could not hide from God. He reluctantly returned home, but could not rest. In utter surrender he cried to God. Now he is God's servant.

Prayer is one of the Christian's greatest weapons. In 1890, A. B. Simpson, secretary of the International Missionary Alliance, was burdened to pray for the heathen, who were perishing without knowledge of the true God. As he prayed he began to inquire, "Lord, what can I do about it?"

Then he began to ask the Lord to give him that year 100 missionaries for the foreign work and money enough to pay their transit and support them one year on the field. That would be about $100,000.

At the various conventions of the Alliance that amount was soon pledged. Before the year was out, all 100 missionaries were either on the field or on the way.

Prayer gives poise and character. Said Stanley concerning Livingstone, "You may take any point in Livingstone's character and analyze it carefully and I would challenge any man to find fault in it. His gentleness never forsakes him; his hopefulness never deserts him. No harassing anxieties, distraction of mind, long separation from home and kindred, can make him complain. He thinks all will come out right at last; he has such faith in the goodness of Providence."

At the last, Livingstone's helpers found him on his knees in prayer—dead. Prayer is passion. Livingstone could not die without commending Africa, his own dear Africa—with all her woes and her wrongs—to the Avenger of the oppressed and the Redeemer of the lost.

Prayer is not a problem to God's consecrated children. It is their vital breath, their native air. This love for communion with God is acquired, as we lovingly practice prayer day after day.

All are not called to go to Africa, India, South America, Europe or other distant fields. But all may potentially visit these fields by the gate-way of prayer. He calls us to pray at home equally as much as he calls others to go.

Prayer is our only hope of restoring evangelism and reviving missions in our churches. Prayer groups spark the program of the entire Church. Without this salt in society we can only look for disintegration and destruction.

Prayer restores Christ to the home, school and nation. This is the great need of the hour, if we are to win the peace for the future.

By radio, South American Indians hear God's Word in their own language.

The Book Opens in Latin America

by Elisabeth Fletcher

Softened by Bible distribution, the countries of South America face a crucial decision today.

IN COMMUNIST Guatemala, Indians murder an evangelical pastor and injure 20 other believers in a fanatical attack incited by a priest. In Bolivia, a new fascist government celebrates its first anniversary—and Indians begin uprising against their rich landowners.

In revolution-torn Colombia, seven prominent public figures are assassinated in one year.

But in Brazil—largest nation in Latin America—a revival sweeps thousands into the fold of Christ.

Dictatorship, persecution, economic crisis, uproar and yet the power of God in increasing evidence—this is Latin America today. It is a continent of republics which are strangely united by history, temperament, by language, even (traditionally) by religion. And it is a place that desperately needs the Gospel *now*.

For today, in a setting of industrial and political revolution, another kind of revolution is subtly taking place. To the Christian world, it is an intensely interesting and important kind of revolution. The issues at stake are clear and simple.

Is Latin America, under the domain of the Roman Catholic church for centuries, about to break away from these traditional ties and experience a true revival?

Or does the current resurgence of Catholicism mean that Latin America will soon be closed to the preaching of the Gospel?

So far, the outcome is highly unpredictable. An article in a Jesuit missionary magazine, *Gentes*, squarely admits, "Catholicism in Latin America has passed through such a formidable crisis that it is a miracle that this vast territory can still be called Catholic."

Yet neither can it be called evangelical. There is persecution of believers, political doors are closing, there are definite undertones of new Catholic power.

As a paradoxical result of the tremendous gains recently made by the Gospel in Latin America, the formerly dormant Catholic church is experiencing a definite upsurge within its own ranks. For us, it means more action now—or a continent lost.

Protestant emphasis on Bible reading has forced the Catholic church to make the Bible available to some of its own people. A new interest in social reforms is being promoted—with hospitals, orphanages, educational institutions. The church is injecting a stronger note of colorful drama into religious life, with more processions, new and lovely "Virgin" images, freshly decorated cathedrals. It is making a concerted effort to teach its people more Catholic doctrine.

But its greatest resurgence is in the political realm. After Latin America's long struggle against Spain, many of the new governments set up constitutions which were "liberal"—separating church and state. Since there was no particular competition, however, the Catholic church remained predominant.

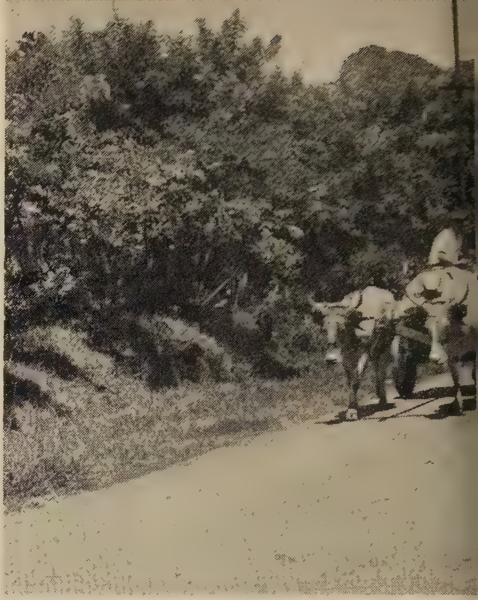
Then in recent years, the church has begun to awaken and take definite steps toward more political power.

Some countries such as Ecuador, Bolivia, Panama and the Central American republics seem fairly open to the Gospel up to now.

In Costa Rica, however, where missions have made great strides in recent years, permanent residence permits for missionaries are becoming more and more difficult to obtain.

The same problem is seen in such countries as Peru and Venezuela. Although Peru recently abolished its law forbidding evangelical radio broadcasting, it is governed by a military dictatorship which puts other definite restrictions on missionary activity. And Venezuela seems the only country outside Colombia where persecution may be increasing.

Despite persecution, Christian children of Colombia radiate the joy of the Gospel.



Symbolic of the republic of Costa Rica,

Mexico, previously under anti-church leadership, shows increasing signs of friendliness toward the Romanists. Even the New York *Times* noted that in a recent Catholic Congress there was "a striking sign of the resurgence of Catholic influence in public life."

On the other hand, there has been case after case of persecution of Protestants in Mexico, and even murder. Yet there are some 265,000 evangelical church members there—and "member" in Latin America means a baptized adult in good standing.

Argentina, open to missionary work for decades, is now suffering a reaction. Evangelical broadcasting is expressly forbidden. Yet missionaries are still being granted their entrance permits, and in 1949 the evangelical membership was said to number 259,000—about 75 times as many as in 1925.

Uruguay, Chile and Brazil are wonderfully open to the Gospel. From Uruguay evangelical broadcasts reach into Argentina. Chile has taken great strides toward true liberalism in politics, and evangelical gains there are so tremendous that the Presbyterian missionaries, at least, feel it is time for them to withdraw. There are some 60 Protestant churches in the city of Santiago alone.

In 1950 a Catholic priest declared publicly that if things continued at the present rate in Chile, the country would have as many Protestants as Catholics by 1965.

But Brazil is even more evangelical than Chile. Four different Brazilian cities have more than 100 churches each. There are nearly 2,000,000 church members—meaning that perhaps 5,000,000 Brazilians are believers, a powerful 10 per cent minority. In Sao Paulo one evangelical church seats 3,500.

Dr. Carl J. Hahn of the Inter-American Missionary Society sees a "possibility of having this great Latin American republic become thoroughly Christian in the next ten years."

Yet if the picture in Brazil is encouraging, Colombia is just the opposite.

Many feel that the Vatican is using Colombia as a test case to see how far it can go without creating undue feeling from the rest of the world. But just recently, with the split in conservative ranks and consequent change of presidents in June, there seems hope of a brighter future. Already the new administration has ordered the opening of all schools in Colombia, which means that evangelical education can resume normalcy once more. But the religious issues are still as hot as ever and the government is still church-controlled conservative. The basic problem remains unsolved up to the moment.

Protestant missionaries had been working in Colombia some 125 years. There were hospitals, clinics, schools, churches. Then almost overnight the atmosphere changed from one of appreciation to one of hatred and suspicion. New missionaries were denied entrance. Believers began to suffer in a way that "makes the much-publicized persecutions in Spain seem mild as a May breeze," according to a quotation in *Time* magazine last June.

And yet God has given Colombia what

Workers labor sacrificially to build new churches for worshipers.

Churches built today may be destroyed tomorrow.

an oxcart is drawn slowly down the road.

some have termed a revival. In Latin America Mission churches, attendance has tripled in the last few years.

That, then, is the picture.

But aside from the obvious need of more intensified missionary effort, what are the possible avenues of action for awakened Christians who want to see Latin America saved for the Gospel?

1. Publicity is the first suggestion. Persecution in Colombia, trends toward religious intolerance, new political developments need publicity.

Clyde Taylor of the N. A. E. sees publicity as our "one resource" against Colombia. "We must create so much public opinion against Colombia, especially by Catholics who are becoming exceedingly embarrassed over the situation, that she will be compelled eventually to halt these things."

2. The second possible avenue is political action. Our State Department formally denounced the trials of Catholic priests and laymen in Bulgaria. It intervened in the dispute between the

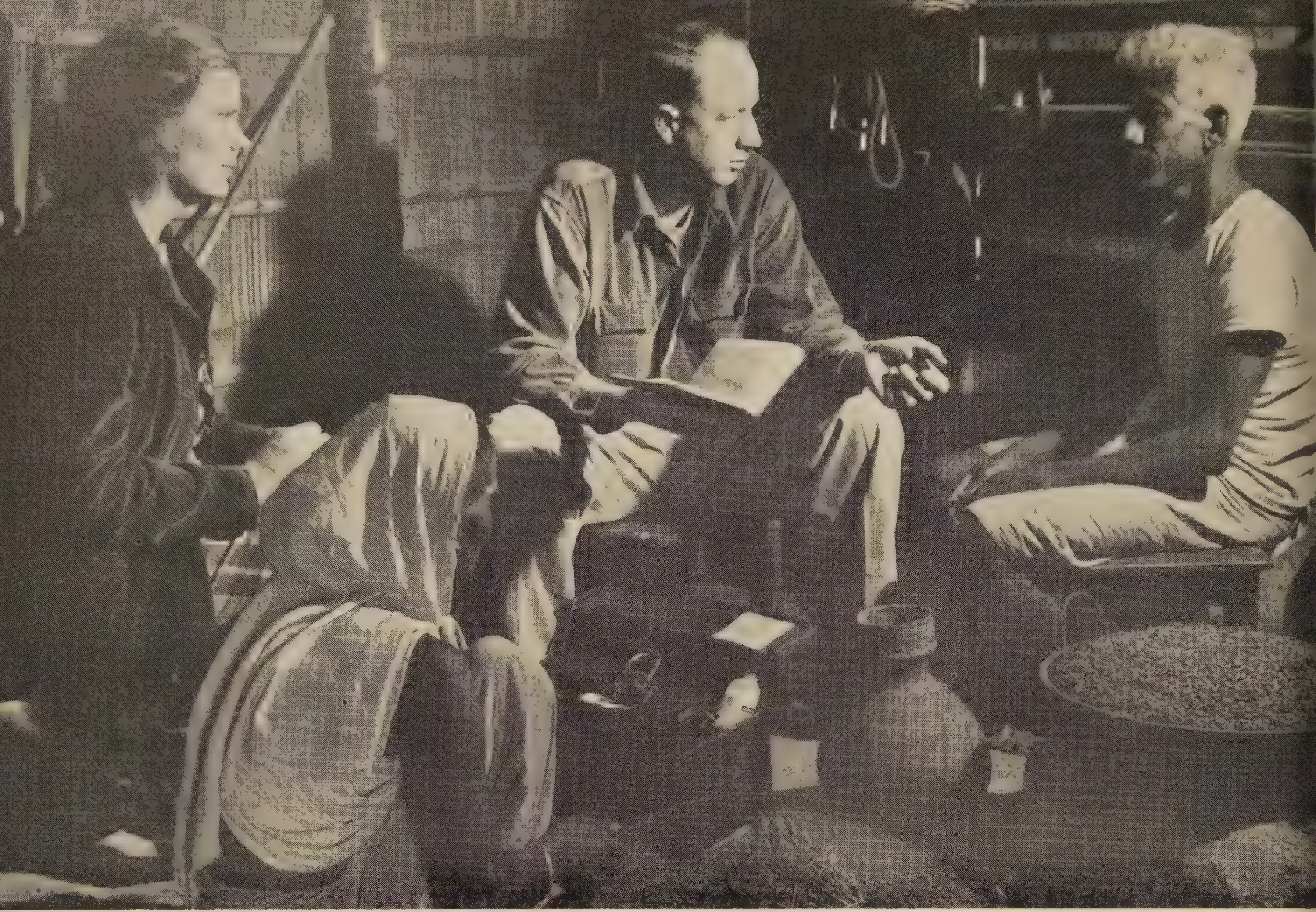
(*Continued on page* 80)

Deformed and diseased, a beggar waits in front of Costa Rica's Church of the Angels.

Crowds fill Latin American church to hear a gospel team present the Word of God.

YA ES TIEMPO
DIOS

Many hands help prepare Latin food.



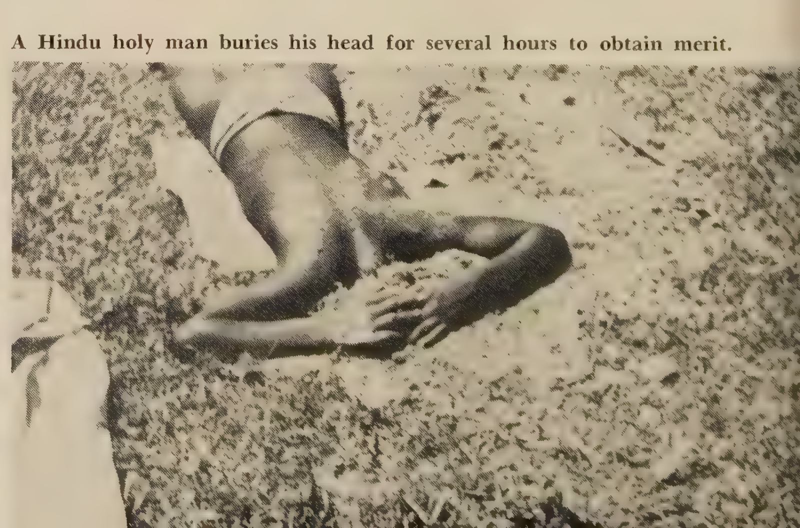
In a native home of Assam a missionary couple open a Bible to present the plan of salvation to hungering souls.

Wedging into Satan's Stronghold

Winning Southern Asia's countless millions one by one is slow work for the missionary, but it's a job that must be done by someone soon.

In Damzipura, India, a missionary tells a flannelgraph story.

A Hindu holy man buries his head for several hours to obtain merit.



by Don Hillis

HAVING difficulty sleeping? Here is a remedy. Start counting the people of Southern Asia. Count one soul per second and you will keep busy ten hours a day, six days a week for 45 years. Meanwhile, Southern Asia's population will have increased by 100 million and hence your job still will not be done.

From East Pakistan to Malaya people are in turmoil. Southern Asia's countless multitudes are irritable by the discrepancy between political progressivism and their ancient heathen superstitions. Its leaders try to steer their reluctant citizenry down a middle course.

For instance, in Pakistan, bordering on biblical territory, the government seeks help from the West materially. Scientific and cultural experts are welcomed to improve the lot of Pakistan citizens. Giant strides are made in engineering. Missionaries too are welcomed. Strangely in this largest of Moslem countries, traditionally hostile to Christianity, Christian missionaries are permitted easy entrance. But their task of evangelism isn't that simple.

Among countries, Pakistan is a freak. East and West Pakistan are divided by 1,000 miles of Indian territory. Only six years ago this strange country achieved independence.

Established upon principles of Islam, Pakistan brings its religion into every phase of its existence. In the words of Lord Curzon, "Islam is not a state-church but a church-state."

One mission representative stated that if souls were swinging to Christianity by the hundreds, the fervid Moslems would shut the doors of Pakistan to missionaries immediately.

Slowly, gospel missionaries are working with the 70 million Pakistan natives. In village evangelism they are greeted by small groups between five and 50, exclusively men. Women can be reached only through the medical field or by house-to-house visitation. If a woman receives Christ, she does not dare confess it until her husband also believes.

Pakistan, however, has not yet formed an official constitution. Within her Constituent Assembly are many bigoted protagonists of Islam. They would like nothing better than to exclude by law the preaching of the Gospel. Only prayer can restrain that move and continue the work of Christ in this land in which there is a ratio of only one missionary to 154,973 souls.

Between East and West Pakistan lies India, also six years old as a nation, with 350 million souls. Pandit Nehru, prime minister, seeks to elevate India's position among the nations of the world, while fighting Communism. Currently a squeeze is being placed upon the missionary program. Only missionaries that can do a task not performed by a native are admitted. Of course, the Indian government still welcomes medical missionaries, qualified teachers and others who will help raise the cultural level of the country.

A recent bright spot in the mission work of India is increased youth work. Bible camps and Bible schools are attracting India's youth and returning them to their communities as effective indigenous workers. Governmental emphasis on native workers has brought them into positions of responsibility. Frequently missionaries are encouraged by their activities.

However, second-generation Christians are cooling off, often associating with modernism, materialism or formalism. Families assume that if their parents were Christians, they automatically are Christians too. Some evangelistic efforts in larger cities help combat this tendency. Correspondence courses too have attracted students and have given deeper

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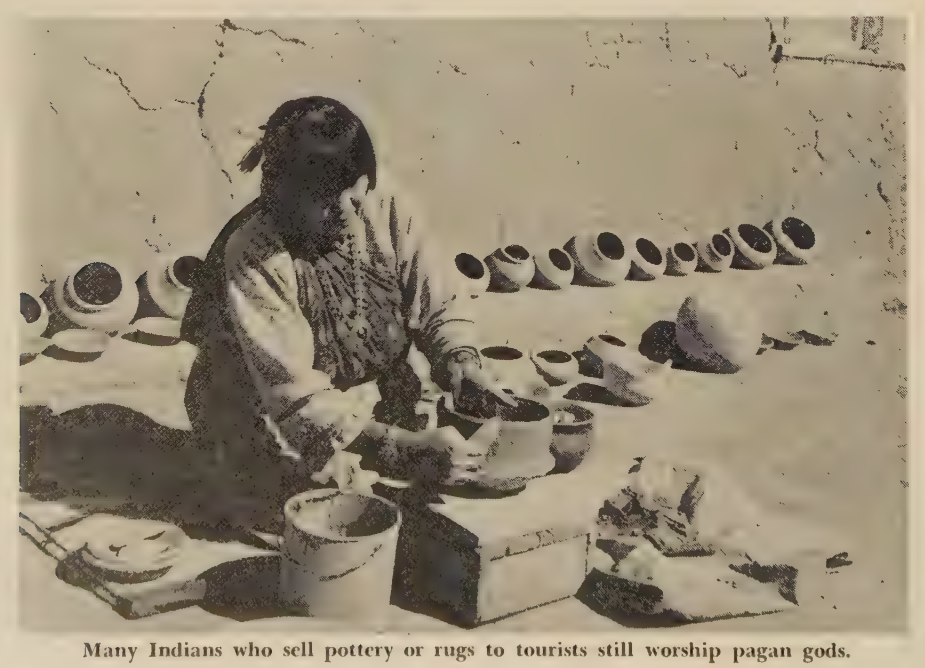
A Christian lad proudly displays his Hindi Bible, in spite of ridicule it may bring.

On the Nepal-India border an Indian evangelist preaches the Gospel to an avid audience.

No matter where you travel in the USA, you will find men and women, boys and girls who have never been told of God's plan of redemption.

Mission Field in Your Lap

Out on mountain ridges poverty-stricken families are reached by missionaries.



Many Indians who sell pottery or rugs to tourists still worship pagan gods.

TEEMING millions in New York City, isolated cattle ranchers on the Oregon Trail, Japanese laborers in Idaho beet fields, Mexicans in Nebraska potato fields, Negroes, Indians, Chinese, Jews—America houses them all, feeds them, clothes them. But frequently missing in America's provision for them is the spiritual message of redemption.

Strangely, the mission field often forgotten is the mission field in America's lap. "There's one cure for that," say home missionaries. "Come out and visit a home mission field sometime. Stay three days or a couple of weeks. And when you return home, you'll never doubt the vastness nor the whiteness of the harvest."

There isn't a person in America who lives too far from a home mission field to visit it, they say. It may be five miles to a city rescue mission or 500 miles to a restful vacation at a rural mountain mission.

But one of the largest home mission fields includes the youth in every American's home town. Actually, 30 million

STREET CLOSED
STREET CLOSED

Ministering faithfully to the city's needs, Salvation Army workers conduct street meetings, leading down-and-outers to Jesus Christ.

American youth under 21 are never touched with the Gospel. Of course, aroused evangelical groups try to reach them. Youth for Christ, Child Evangelism, Inter-Varsity, Young Life, Rural Bible Crusade and Youth Gospel Crusade are a few of these.

Some churches squawk. They say some of these movements encroach upon their field of service. True, it is the church's job to reach the youth of its community. Too often, though, the church has failed. Time and time again one of these outside agencies has snatched a skidding youth from the brink of sin's destruction and has rerouted him back into the church.

Inside the church, the Sunday school is the focal point of the youth program. And today slightly more than 15 million youth are members of Sunday schools. Yet Sunday school leaders realize that the surface has hardly been scratched. The fact that Sunday schools can boost their attendances more than 200 per cent during special contests indicates the possibilities.

As the crime rate of youth increases, J. Edgar Hoover's statement becomes more significant. "I am convinced that crime among young people would be negligible if they attended Sunday school regularly during their formative years."

Active Sunday schools today discover that they must branch out to reach youth effectively. Suburban and country areas are growing. Ten thousand villages today are un-churched; 30,000, with no resident pastor.

To plug the gap, such groups as the American Sunday School Union, the American Inland Mission, the American Mission for Opening Closed Churches and the Rural Home Missionary Association open Sunday schools and churches.

Parts of the rural picture present a specialized problem. Through the Kentucky and Ozark mountains, for example, vacationers miss much of the true mountain flavor by travelling only the main highways. Back up the hollows and out on the ridges where the mountain missionaries labor, the dwellers are totally unreached by Christ, and sometimes almost unmarked by civilization.

Here, where intermittent feuding still erupts, both homes and schools are small. Vacant churches are usually plentiful; churches still in use have services only once or twice a month.

In the hills, the school house is the scene of Sunday school services and town meetings alike. During the week, schools fling open doors to missionaries for a Bible lesson. Missionaries may visit a score of schools on a regular route over rutted roads.

Although many mountain people are easy to enthuse, the missionary must plant God's Word in their hearts so that enthusiasm will be permanent, not transient.

Similar problems in a different locale are faced by workers among migrants. Agricultural workers in California, Arizona, Texas and Florida, wandering from crop to crop, picking and harvesting in order to have something to eat, make one fifth of the yearly salary of a factory worker.

A Woman's Place

by Margaret Anderson

I THINK I'll get a job!" Jane looked up from the paper. "Here's an ad for a medical steno. A little brushing up and I could take it."

Her husband asked, "Think we can afford it?"

"Afford it? It pays $300 a month and that's nothing to sneeze at!"

But Jane missed the point. A recent article in a national periodical looked at working mothers from a monetary view. A hypothetical case of a husband, wife and small four-year-old child was presented and analyzed. The husband earned $95 a week. The wife had an offer of $38 a week, plus an additional amount to cover Social Security tax. On the surface it looked good; $133 per week instead of $95.

They began to figure. The husband's tax with three exemptions amounted to about $11.23 per week—with his wife working the tax would be $19.19, approximately $8 more. Hiring some one to take care of the baby would mean at least $10 a week; cleaning help, additional clothing, transportation, lunches, etc., brought the figure to such proportions they soon realized that the wife actually earned more by staying home.

But, Jane must consider issues of far greater import when she asks the same question, "Should I go to work?" She must consider her health and physical stamina. She must ask herself, "Can I adequately take care of my home, cook, sew and give proper supervision to my children and still hold another job?"

One nurse who must be on duty at 7:00 each morning takes her children to a day nursery at 6:30, leaves them until 5:30. They are in someone else's care about ten hours each day. Others hire someone to come in by the day. Where the children are older, often the mother permits them to shift for themselves from the time they come from school until she joins them.

In almost every case, the child is the loser. Even though the youngsters may get excellent physical care, nothing can substitute for the love and understanding of a consecrated mother. Children often become frustrated in the wake of such insecurity. And where the child suffers, the mother is the loser, too. A stranger hears the baby's first word; a stranger helps him take his first steps; someone else listens to the little bits of confidence tiny tongues must share. What character traits does Jane want her child to possess—hers or someone else's?

Recently, at a bridal shower for her daughter, an efficient business woman spoke of her child with pride. "You know I've worked almost all the time since she was born. She turned out very well, don't you agree?" It would have been interesting to have watched her reaction had she overheard her daughter answer a friend who asked if she planned to work when she was married. "I should say not! I'm going to be home when my kids come from school!"

Besides, what about Jane's spiritual life? Will it suffer if she goes back to work? One working mother in a certain city gets up at five o'clock to have her own devotions before she awakens her family. The percentage who do that is nil. Night comes, and the working mother is exhausted so she grabs meager snatches of God's Word. She becomes tense, weary, often on edge. "I'm a bear with my family," one admits. What about the *children's hour*, the time for quiet peaceful communion with her own —the time to read and pray with her children?

Can Jane fulfill her obligation to her church if she works? The chairman of a woman's organization of a large church lamented the fact that her organization was made up of young mothers with small children and of sweet dear old ladies who were valiantly trying to keep the pace they had set when they were younger. "The women who should be bearing the brunt of the labor are at work," she tells. "Rightfully, their financial contributions ought to double ours. But I find that the women in the home do the work and give the most, too."

"I missed you on Sunday," a pastor tells one of his women parishioners.

"I know," she often replies. "But you see, I worked so hard during the week. I just had to rest on Sunday" or "I didn't have time to wash and iron during the week and my family just had to have clean clothes. I've got to get caught up sometime!"

In some instances where the father is incapacitated or deceased, it is perfectly legitimate and painfully necessary for the mother to seek employment outside the home. Someone might also inquire, "What about the woman whose children are grown?" Two alternatives present themselves. A mother in such a category can say, "I just had to go back to work; I was bored stiff around the house with nothing to do" or she can say, "Yes, Pastor, I'll be glad to supervise the establishment and management of a church library. I wondered what I would do when I retired—there's nothing I'd like better than to use my talent for God."

Whatever the circumstances, the problem is an individual one. As for Jane, she must come to realize that there is no sweeter music than the call of her teenage son as he arrives home from school and calls, "Mom?" not necessarily because he desires anything special—but because he wants to be sure she is there! That is his social security. Then she will realize that she cannot afford to work. Can you?

A social outcast, the migrant has become suspicious of all religions. And since he moves from place to place so frequently, gospel workers struggle to gain his confidence. Ignorance and lack of education handicap the effectiveness of the Bible and of gospel literature.

Mission to the Migrants, Missionary Gospel Fellowship and Mid-Missions are working among them.

Another work in the Southwest is among 4.5 million Spanish-speaking people, most of whom are Mexicans. These people are located in the Southwest because they can work in intense heat and because of extensive field work done by hand there. Much gospel work among Mexicans is now self-supporting; but the Mexican who has left Catholicism, is suspicious about giving to churches. Hence this field still presents a big missionary opportunity.

Other neglected Americans are the Indians, 400,000 of whom are located in reservations in 26 states. Nearby a town with several excellent churches often lies a reservation whose dwellers still worship the sun. A Seminole tribe in Florida had not heard the Gospel until ten years ago, but in five years 300 were saved.

Some Navajo Indians, who inhabit a reservation covering 26,000 square miles of territory in Arizona and New Mexico, have been evangelized. But back in the desert many Navajos have never once heard the name of Jesus.

The American Indian Crusade, the Navajo Gospel Mission and many denominations as well as smaller independent groups are trying to do this immense task, but Indians are scattered and home folks lack interest. As Wendell Phillips said, "It is the Indian that the peoples of the United States will most dread to meet in the awful day of judgment."

Also largely neglected is the Negro race, U.S. population 15 million. Sunday schools in colored sections of large cities have been rewarding and a few workers labor faithfully in southern rural sections. Sunday schools, such as launched by students in Chicago and church workers in Kansas City are reaching thousands weekly, but they are limited by lack of space and lack of teaching personnel.

The most important objects of home missions, however, are God's chosen people, the Jews. With more than 5 million Jews in America and five cities each containing more Jews than Jerusalem itself, the responsibility of evangelical Christians is great. But according to one mission board's estimate, fewer missionaries per million work among the Jewish people than among any other people of the world with the exception of the Moslem.

Personal work among the Jews makes the most effective ministry. Big problems

(*Continued on page 92*)

Torrential Baptism

by Ralph O. Hines

As the dugout canoe neared the shore, six armed men, threatening harm, blocked the missionary's landing.

The Magdalena River flows swiftly toward the Atlantic, unimpeded by man's civilization.

AS THE dugout canoe touched the broad flat beach at Cambao, Hipolito Diaz, a native believer, and I, a missionary to his country, stepped ashore to be confronted by six men. We had seen them as we crossed the Magdalena River, but we had hoped that they were planning to have a swim. Two men were in police uniforms and, before we could take half a dozen steps, we were ordered to stop and be searched. The contents of our pockets were examined and returned. Then my brief case was opened and my Bible and hymn book were violently thrown to the ground.

We had come to Cambao to hold our first evangelical baptismal service. Hipolito, an elder of the church in Honda, had carefully prepared the believers for baptism. Old Jose, his wife and his daughter Rufina were expected to be ready. It was to be a great occasion, long anticipated.

The little group of believers had suffered persecution and many threatenings since the gospel meetings had first been held there three years before. Although some had turned back, others had stood firm and were ready to face anything.

Now as we stood on the beach the men began insulting us and using foul language. They accused us of filling the town with false doctrines. While one of the policemen questioned me, the Inspector of Police came behind me and struck me twice across the back with his walking stick.

"You're going into the river, do you hear?" shouted the Inspector. "This is a Catholic town and the Conservatives are in power." Then he uttered filthy and insulting remarks too vile for repetition.

The Inspector turned to Hipolito, struck him twice across the back with his cane and knocked him down with two blows in the face. This was followed by a couple of brutal kicks and more abusive speech.

Quickly another man brought a hymn book to me and ordered me to burn it. Thoroughly frightened but, thankful that it wasn't the Bible, I made an appearance at attempting to put fire to it. When it didn't burn, they gathered all our books up and threw them into the river.

"Now then! Into the river you go! Get out of here!" they ordered. Leading me to the water's edge they pushed me in. With revolver in hand, the policeman ordered Hipolito into the water. Threatening to shoot us, he commanded that we throw ourselves full length into the water.

There was nothing to do but obey orders. We plunged in. Soon, fully clothed, shoes and all, we were submerged to our necks. Farther and farther we went out into the swiftly flowing stream. Our tormentors were watching us intently. Since I can't swim far and Hipolito had not done much swimming for years, it was time for God to work for us.

★ ★ ★

About two o'clock that afternoon a long distance telephone call came through to Honda from Bogota for my wife Martha. It was Pat Symes, our field leader.

"Hello, Martha. I have some bad news for you. Ask the Lord for strength." Pat's trembling voice paused a moment and a heart's cry went upwards for help and steadiness.

"It's all right, Pat. What is it?"

"We've just had a phone call from Armero. Rufina Urquijo of Cambao phoned to say that when Ralph and Hipolito arrived in Cambao this morning they were beaten up and thrown into the river. No one knows what has become of them!"

"Oh! What all did Rufina say, Pat?"

"She didn't know very much. She heard shouting and started out back of the house onto the shore to see what was happening. She saw Ralph and

(*Continued on page* 89)

To Whom Shall We Go?

The answer is easy to quote, but harder to follow. In these decisive days too many Christians seek godly men, too few seek Christ Himself.

THREATENING the Christian church today is second-hand religion. Hanging on the shirt tails of great men of faith, too many Christians decline to think for themselves, accepting as inspired the utterances of idolized leaders.

These leaders are often great men, saints who have come above the rank and file of Christians, because of their individual reliance upon God. Recognizing this, many Christians hang on their shirt tails as an insurance for orthodoxy, infallibility and inerrancy.

When issues rise such as the recent controversy over the Revised Standard Version of the Bible, too many Christians resort to their spiritual godfathers for an infallible answer. On the RSV question, some Christians, without stopping to think for themselves and without getting a fair evaluation of both sides, either were all in favor or all against.

The dispute was marked by extreme hostility on both sides. The struggle in some cases was not keynoted by devotion to Christ, but by adherence to the precepts of a favorite evangelist, radio pastor or editor. Few on either side heard the other fellow's opinion. Opinions were often second, third, fourth or even fifth hand.

Admittedly, some Christians desired to make fair appraisals. But too many others, because of previous bias, reached their conclusion before they read the translation.

Prior prejudices, both pro and con, do more to prevent Christians from finding the will of God than perhaps any other thing. For hundreds of questions that confront the 20th century Christian, men go to dogmatic leaders instead of to the Word of God. Christians neglect God's Word, choosing the serenity of Bible conferences to the hard course of digging into God's Word for themselves.

The strength of Protestantism has always been the individual's personal relationship to God and his personal edification from God's Word as opposed to reliance upon the interpretations of men.

Luther, Calvin, Knox and other great church reformers were not satisfied with spoon-fed Christianity. In the words of Martin Luther, "Never mind what the church says; but what Christ says." This was one of the keys to the reformation.

In John 6, as His initial popularity waned, Christ asked the question of His disciples, "Will ye also go away?"

Quickly Peter answered, "Lord, to whom shall we go?"

But today Christians go to men to hear *about* Christ instead of going to the Bible to hear Christ Himself.

Of course, God gave some, "apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4: 11-13).

And these men have the divine responsibility to open up the Scripture to us. They have been educated by other godly men; and, of course, we should appreciate the experience and education from which they speak. It would be foolish to argue Hebrew diacritical markings with these men of God. Yet to check their conclusions on vital teachings with the Bible is our duty. It's a matter of studying to show ourselves approved unto God.

Neither God nor God-ordained men would have us swallow each word without chewing it, tasting it and testing it to determine whether it really be true. For this reason, God commends the early Berean church in Acts 17: 11 with these words, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and *searched the scriptures daily whether those things were so.*"

Bible study leads to deeper faith

God never encourages blind belief, for every intelligent study will confirm truth. Those who sincerely seek truth will find God, since the basic truth is God's Word (John 17: 17).

Whether the pastor is proven wrong or the evangelist is shown in error, intelligent study by the diligent Christian will lead to a deeper faith in his Savior.

Even commentaries on the Bible itself may induce a slovenly Christianity. The excellent Scofield Reference Bible, for instance, which has aided many into a deeper Christian experience, is sometimes used exclusively rather than just as another side reference.

Another illustration of second-hand Christianity is often found in mass evangelism today. The reason that not all autographs on decision cards represent sincere stands for Christ is that the signer all too often is persuaded by man and the emotion and pressure of the hour rather than the Holy Spirit. Because there has been no new birth experience in the heart, such a conversion is no better than a New Year's resolution.

But even true converts of mass evangelism sometimes set their eyes upon the man and depend upon him instead of upon God. The evangelist becomes the intermediary between the convert and God. Of course, this causes instability.

It also symbolizes a weak convert. It is expected that babes in Christ will not lean as heavily upon Christ as older Christians. Yet too often the older the Christian the more he relies upon man.

Laziness causes "fundamentalist" heresy

Sometimes a denomination becomes the infallible rule of God to these Christians. They may trust their denomination implicitly and decline to study God's Word for themselves. This is how "modernism" has invaded the church in the past two centuries. This is how Romanism keeps its finger on its adherents. Yet, this is exactly what many evangelical Christians are doing today. And once again it could happen that their denomination might lead them astray.

Too many of our beliefs are spiritual "hand-me-downs." Doctrines are accepted often, not because they have any scriptural foundation, but because we are told that it is proper to believe them.

Or else when a different slant comes up, it is scored before it is examined against God's Word.

Too often there is no well-worn Bible on our laps as we listen to sermons. There are far too few books on our shelves at home to aid us in our evaluation. There is too much talk with man and not enough talk with God.

Obviously, we have been lazy. Beyond laziness, this trend to shirt-tail Christianity reveals a shallowness of faith. If Christ meant what He should mean to us, we would not be content with such a distant variety of Christianity. We would desire an intimate relationship with Him who said, "I am the truth." We would desire like Mary to sit at His feet and learn of Him.

We would desire a firsthand experience. Our ministers, Bible teachers and expositors would merely whet our appetites and stimulate our research into Bible truths. If Christ meant what He should mean to us, we would not be rubber stamps of men of God, but rather bear the resemblance of Christ Himself.

Also contributing to this present day malady among born-again believers is our own smugness and complacency. We are too often content in ourselves. The challenge of God's Word from an ardent evangelist merely blows the dust off the rust. We remain rusty.

But more basic than any of these oft-used injunctions upon Christians is not the fear of heresy but the fear of being different from the run-of-the-mill Christian.

Christianity, as revealed through Christ, is a positive and progressive belief based upon a never-changing God. This combination of conservatism and progressivism has confused many Christians.

We have been proud that the faith in which we trust is the Bible faith. We have feared departure from this faith.

Meanwhile we have set up certain evangelical leaders as go-betweens to take us to God. Because of their recognized stand for conservative theology we are not afraid to trust our souls into their hands. By doing this, we believe we keep ourselves from becoming heretics. These men thus become our sole link to God but we revel in their teachings, rave about their preachings and assure ourselves that we are dead opposed to heresy.

Somehow we forget the promise of God's Word. "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you" (John 16: 13, 14).

While the Holy Spirit is the Guide to the Scriptures, we have nevertheless been admonished in the Scriptures to "forsake not the assembling of ourselves together" (Heb. 10: 25). God has certainly ordained men to stir us to action and to provoke us to diligent search of His Word. God has encouraged Christian fellowship to strengthen His children.

But our failure comes by trusting a preacher to lead us into all truth and in doubting the ability of the Holy Spirit through the Word to do so. To allow the Holy Spirit to lead us as Christ promised He would might bring the castigation of other Christians upon us. It might bring criticism or rebuke or ridicule. It might mean going against the crowd of our favorite evangelist, radio speaker or Bible teacher.

Needed: A return to God's Word

Obviously, no right-minded Christian wants to get out of the will of God. Our supreme desire is to do His will. But how can we, without danger of falling into error?

First, we must come to God and humbly, as we search His Word, we must ask Him to guide us into all truth.

Second, we should seek a broadening of Christian experience and biblical knowledge which would enable us to see more than one side of a question of scriptural interpretation. We should ask God to give us wisdom in discernment.

Third, we should come to no final conclusion in matters of doctrine until we are convinced definitely that it agrees with God's Word. After questioning all sides to an issue, hearing what our favorite speaker affirms as well as what others have to say, we should calmly examine it in biblical light and then take God at His Word.

Fourth, we should ask the Holy Spirit to make our beliefs personal and practical. We should not have to rely solely upon great names of evangelicalism. We should receive what they have to say, ask God for His leading, look into the Bible for guidance and then decide with assurance as the Holy Spirit leads into truth.

Fifth, but basic to all Christian living, we should ask God to help us cultivate love for fellow believers. We should not let our beliefs fashion our feelings for other Christians. We should seek that basic fruit of the Spirit, the love by which all men shall know that we are His disciples. If we lack a loving spirit, we might as well forget the technical points of doctrine, the hair-line discernment necessary for Christian separation and the complex systems of the theological explanations; for in the words of Paul, if we have not love, we are nothing (I Cor. 13: 2).

This is genuine Christianity. This is Christianity based upon a personal relationship with God Himself. It is more than making His acquaintance at the Cross of Calvary and then permitting a friend to tell us all about Him; it is a daily communion, a positive and powerful walk day by day with God Himself.

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As he does before each operation, the medical missionary prays.

In North Africa, a missionary witnesses to Tunisian shepherds by the roadside.

AFRICA Grows

Undermining missionary activity,
nationalism, Mohammedanism a
Communism vie for supremacy in Afric

by Francis R. Steele

MAU-MAU, Malan and Naguib have precipitated Africa to front page news. They have also put Christianity in a crucial state in this proverbial "dark continent."

This continent in turmoil looms today as one of the most strategic and vitally important of the world's mission fields. Second only to Asia in size, with a population of nearly 180 million, Africa is now receiving increased attention from American and European leaders. This spring, *Life* and *U.S. News and World Report* devoted entire issues to Africa.

A problem to world leaders, Africa is no less a problem to mission-minded Christians. In so large a land, its needs vary widely with the people and region.

To the north is the fanatical Moslem, heir of an ancient culture and philosophy which is deliberately anti-Christian. His proud self-satisfaction and bitter opposition necessitate a special approach and much patience. In the jungles and plains of Central and South Africa, animists who live comparatively simple lives in evident physical need generally respond more readily to the Gospel.

However, both show signs of change in their attitudes to the outside world. Internal and external pressures are bringing about changing conditions of which missions must be aware and to which they must adjust themselves and their programs. The basic problem is the same—sin; and the solution is the same—cleansing by the blood of Jesus Christ, but often methods and means must be modified to take full advantage of personal and social circumstances.

Prominent among internal pressures is the spread of Islam south from the Anglo-Egyptian Sudan and also across the desert via oases into northern Nigeria. The introduction of this enemy to Christianity by Moslem traders necessitates a counterattack by mission forces to offset its effect and arrest its gains.

Darker

Yet one mission in Nigeria reports 800 conversions last year, mostly among Mohammedans. In addition a Bible correspondence course is planned to offset false doctrines.

Inroads are made into the Moslem world by Christian medical missions, too. The wall of Islam crumbles before the love of Christian medical workers. Nigeria's 500,000 lepers, for example, cry for medicine. Mohammedanism doesn't have any; it is Christianity's opportunity.

Encouragement comes from Egypt, which is 90 per cent Moslem. There, President Mohammed Naguib in his Interim Constitution has declared all Egyptians equal before the law. They may hold any opinion they wish "within the limits of the law," and are to "enjoy freedom of religion."

Another significant inner development is the ever-growing industrialization prompted by secular interests throughout Southern Africa. Although the older industries of gold and diamond mining have long employed hosts of Africans, recent years have witnessed a rapid expansion of smaller industries.

Since, to the African mind, the industrialist and the Christian missionary spring from the same source, this industrial advance has brought about disturbing changes in the native's attitude toward Christianity.

Posing a problem, it also poses an opportunity. Africans are brought in to work at uranium plants by the thousands. While whites are housed in comfortable homes, the Africans are jammed into barrack-like structures housing 2,500. Boomtowns are erected quickly; living conditions and wages for the African are low; immorality is rampant.

To increase efficiency among their native workers, mine owners let missionaries present the Gospel. Since the turnover of personnel in these boomtowns is great, thousands can be contacted with the Word of Life in a short time by alert missionaries.

Indians, mostly Hindus, are swarming across the Indian Ocean and landing in Tanganyika. In Kenya and Tanganyika,

(*Continued on page* 84)

In East Africa, refugees from Mau Mau terrorists seek security in a police enclosure.

In the tide of rising cultural standards, a missionary launches a circulating library.

Trained by foreign missionaries, an African opens the Word of God to his townsfolk.

by Russell T. Hitt

Will

EUROPE, a complex continent with nearly a half billion souls groping in spiritual blindness, must be classified as a vast mission field.

Europeans, proud of their traditions and culture, may heatedly deny this. They'll point to their glorious past that produced Luther, Zwingli, Calvin and all the other great reformers. But in many parts of Africa today there is a greater knowledge of God than most of the pagan countries of present-day Europe.

Probably in no other area of the world, unless it be Indonesia, is there a greater lack of gospel witness than in the decadent lands of Europe.

Most American Christians do not

◀ **Worshipers meet in Berlin's Kaiser Memorial Church bombed in World War II.**

On a billboard a French Christian puts up a gospel poster, reading "Come unto Me."

As the land of the great reformers
turns to rank irreligion, the question is voiced—

Prodigal Europe Return?

think of Europe as a mission field. Even missionary leaders, until recently, felt that Europe had had her chance and that it was futile to carry the gospel message back to Europeans.

But the last generation has brought about some changes. In Belgium, for example, an American couple, Mr. and Mrs. Ralph Norton founded the Belgian Gospel Mission. For centuries Belgium staggered in Romish darkness but today there are several score of Bible-preaching churches and mission stations where Christ is exalted as Lord and Savior.

More recently a number of American, British and Swiss organizations have launched concentrated efforts in various parts of the Continent.

While Europe may be regarded as a single field with many common problems, the history, culture and language differences of the various nations of the Continent intensify the complexity of the task of evangelization.

Germany, for example, is half Protestant and half Roman Catholic. The nominal Christianity of both of these groups is inimical to the missionary efforts of foreigners who speak poor German and do not understand the mentality, culture and customs of the people. The Germans, like most other Europeans, regard the Americans as culturally inferior. They feel that Americans have little to give them spiritually or intellectually.

France, though nominally Roman Catholic, actually is a pagan land that has little use for the existing church or for true religion based upon the living Christ and the written Word. The average Frenchman walking along the street appears to be quite civilized. His appearance is similar to that of an American walking along Fifth avenue in New York City. The Frenchman's wife is likely to look even more like her American sister, since many of the styles originate in Paris.

It is difficult to realize that such apparently civilized people, with their artistic and literary abilities, are godless pagans in desperate need of the Savior.

Italians, though nominally about 99 per cent Roman Catholic, are anticlerical and resentful of Romish control. Even with its limited temporal power, the Roman Church makes it difficult for Protestant missionaries to operate in Italy. In recent months, despite a constitutional guarantee of religious liberty in Italy, many Protestants have been forced to leave.

The Iron Curtain cuts off communication with the countries of Eastern Europe, yet there is plenty of evidence that the Gospel is being preached in limited fashion in both Russia and in the satellite lands. Believers in non-Communist lands may have to wait until eternity to find that groups of simple believers have been carrying on their worship and witness much like the Christians of the early church. God, too, has

On the hem of the Iron Curtain, evangelists preach nightly in their gospel tent to citizens of both East and West Berlin.

EVANGELIUMS-ZELT

A Christian children's worker in Portugal greets increased interest with added activity among the boys and girls there.

Poppy
"Blessed be the Lord, who daily loadeth us with benefits."
God ... giveth us richly all things to enjoy."
Daisy
Let the beauty of the Lord our God be upon us."
magnify the Lord with me, let us exalt His name together."
Rose
Floral

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Some American agencies such as the Slavic Gospel Association, with 25 workers in various parts of Europe, are able to send some help to fellow believers in such Iron Curtain countries as Poland and Hungary. Word has seeped out that there has been a revival state in Hungary ever since the Reds took over.

Certainly no Iron Curtain country is more inaccessible to the Gospel than Spain. There are perhaps 30 or more British and American missionaries carrying on a quiet work in this priest-ridden land. The masses of ignorant peasants who eke out a bare existence would flee from the land if they could only escape. They readily accept the liberating gospel message when they can be contacted.

Spain's closest neighbor, Portugal, until very recently has witnessed a revival of true Christianity. Through the efforts of the Conservative Baptist Foreign Missionary Society a seminary has been established at Leiria. More recently The Evangelical Alliance Mission has sent workers into Portugal.

Holland and Switzerland, once regarded as Protestant strongholds, can no longer boast of this distinction. The Roman Catholic Church has made great gains in both lands. Holland is about one-third Catholic, one-third Protestant and one-third irreligious, yet it is probably the most evangelical nation on the Continent.

Youth for Christ has been more successful in Holland than anywhere else. Although this distinctly American movement started off bravely and surprisingly effectively in Germany, France and Italy, the problem of national control has created real difficulties in these three important lands of Western Europe.

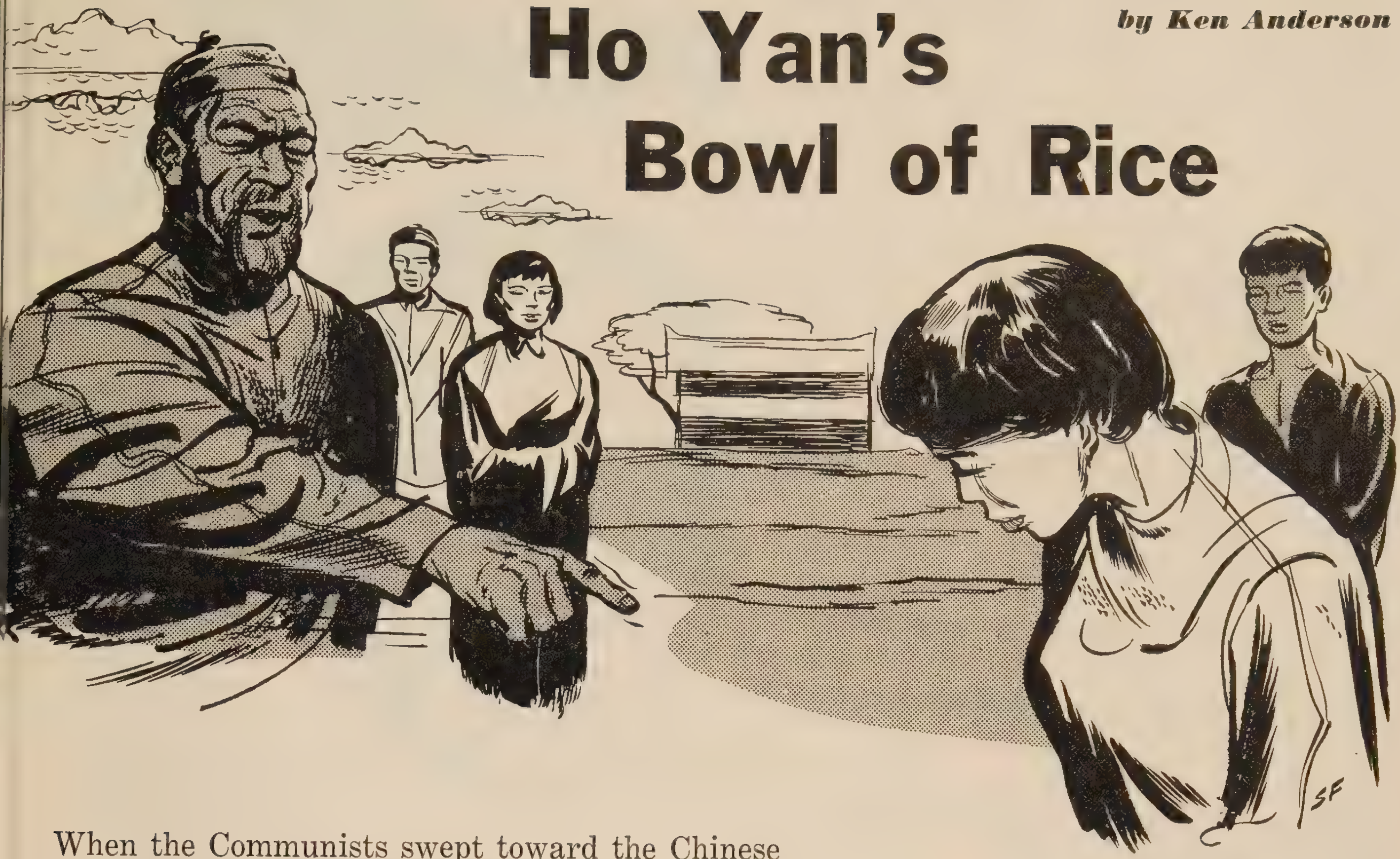
The Scandinavian countries are all predominantly Lutheran. However, Lutheranism varies in its character in the respective lands. Finland is thoroughly evangelical. Norway's church ranges from formalism and even liberalism to sturdy evangelicalism. Sweden, except for its free churches, is pretty largely nominally Lutheran. Many of its people are materialistic pleasure seekers, without a vital faith. Recently Denmark has been showing a deeper interest in true spirituality, but the need is still great.

Protestantism has been sapped of its vitality by a number of movements such as the higher criticism and rationalism of earlier days. The established churches have tended to become formalistic and ineffective. More recently European Protestantism has been impoverished by a fanatical worship of ecumenicity—the movement that seeks to merge all the elements of Protestantism into a single universal church. Even conservative leaders have been enamoured of this seemingly worthy ideal.

(*Continued on page* 56)

Ho Yan's Bowl of Rice

by Ken Anderson



When the Communists swept toward the Chinese village, Ho Yan was too young to understand, but not too young to believe.

"Tomorrow morning they will enter the village. Show us if your God can turn them away."

FROM where he stood at the edge of the village, Ho Yan could see the empty rice fields of his people. A famine had come to the land. The rice had grown very sparingly this year. There was scarcely enough for the farmers to eat. Although only a boy, Ho Yan knew that this meant there would be nothing to send to the market.

But it was not the famine Ho Yan was thinking about now. For as he stood looking, his eyes moved slowly heavenward. From his heart came a cry of praise to God for the great thing He had done.

He had stood here last evening, too. All of the people of the village had been here, even as they were now. For the terrible thing that they had all expected was about to happen.

Soldiers of the new government had pitched their tents along the bend in the river. They had brought trucks, with which to carry away all the rice the people had so carefully gathered from the fields to keep them from starvation.

"The gods have forsaken us," Fong, the village elder, had said.

"The gods have always forsaken us!" It was Ho Lin, the boy's sister, who spoke. "But the one and only true God will not forsake us, if we will but put our trust in Him."

"Quiet, foolish girl," Fong scolded. "Have you so soon forgotten that the new government put your father and mother to death because they were Christians?"

"I have not forgotten," Ho Lin answered quietly.

"The Christian God you speak about did not spare their lives," Fong snapped.

Other members of the little farming village agreed with Fong, for only a few of them were Christians. The Gospel had come to the village only a short while before the great war took freedom from the land.

Fong had spoken harshly like this before. He was the oldest man in the village. And since he was the village elder, everyone called him the wisest. He had rejected the message of the Gospel.

After a moment, Fong said, "Ho Lin, if you are so sure of the power of your God, why don't you pray to Him? The soldiers are camping beside the river tonight. Tomorrow morning they will come into the village. They will take all of our rice and we will die. Show us if your God is great enough to turn them away."

As these words were spoken, Ho Yan looked up at his sister. Her head was bowed. Her eyes were closed. Her lips trembled.

"Go on!" Fong demanded. "Pray!"

"Yes, go ahead," other members of the little farming village cried out. "Show us if your God is able to turn them away."

Then all became silent for a long moment. In the secret of his heart, Ho Yan prayed that God would give his sister wisdom.

"Pray!" Fong snapped.

"Kind Lord Jesus," Ho Lin began, "I thank Thee for Thy great love which has come into my heart and into my brother's heart. I thank Thee that my father and mother had the privilege of dying for Thy glory. Dear Lord, if it please Thee, do not let the enemy soldiers come and take our rice. Show Thy great power. Then when they have seen it, may the people of my village turn to Thee as I have done. Amen."

A strange hush came over the people. One by one they went to their homes. Ho Yan and his sister also went. They walked silently through the fading twilight. They did not speak until they had entered their house.

"Do you think God will turn back the soldiers?" Ho Yan asked his sister.

"I do not care for myself," the girl said. "But my heart longs to see the people of our village turn to Jesus. That's why father and mother so willingly paid the martyr's price."

Ho Yan sat down at their small table and watched his sister prepare the eve-

(*Continued on page* 93)

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NATIONAL

14 Missionaries Die in Fire

Fourth New Tribes Tragedy

DISASTER, which has dogged the New Tribes Mission since it was founded 11 years ago, struck again July 9 when 14 missionary trainees were burned to death fighting a forest fire near Willows, Calif.

Death of the prospective missionaries raised to 58 the number of New Tribes workers who have died violently in the last few years. Others were slain by jungle savages, two transport plane crashes and other accidents.

Forest rangers had recruited 27 men from the New Tribes Mission's "boot camp" at Fouts Springs, 15 miles south of a forest fire that had gotten out of hand in northern California's Mendocino National Forest.

Led by a Forest Service man, 23 of the New Tribesmen built a six-foot firebreak around a spot fire in Grindstone Canyon, then they sat down to eat a belated meal of sandwiches and milk. They bowed their heads to say grace about 10 p.m.

None of them knew that the wind had sprung up again, or that up the canyon the fire had jumped the control lines. Above them on the canyon rim a ranger warned them to flee. Nine of the party scrambled up the steep canyon wall to safety, but the 14 ran down the canyon floor. But they soon were outrun by the swift flames to perish in a "puff of smoke." The Forest Service man died with them. One missionary, fleetest of the group, reached a point 50 yards from the place where the fire eventually died out.

Grim History

BEFORE the California forest fire casualties occurred, 44 New Tribes missionaries had lost their lives in earlier tragedies.

In 1943, five missionaries were slain by natives in a Bolivian jungle.

In June, 1950, 15 persons connected with the mission died when a New Tribes transport plane crashed near Barrancas, Colombia.

In November, 1950, another New Tribes plane crashed in the Wyoming Rockies, killing 21 persons including Paul Fleming, the mission's founder.

In December, 1951, David Yarwood, a New Tribes missionary, was killed by natives in the upper Amazon region.

Two other New Tribes missionaries lost their lives by drowning.

Next day, would-be rescuers found the bodies of the fire victims scattered over a hundred-yard area.

Nine of the dead missionaries were married and seven left children as well as wives as survivors. Harold Griffith, 37, is survived by a wife and seven children.

Jack Knutson, business manager of the mission, stated that the latest tragedy to befall the work would not halt its program.

"We are Christians who desire only to serve the Lord," he said. "Our work will go on no matter what has happened or what will happen."

The New Tribes Mission was founded in 1942 by Paul W. Fleming, former missionary to Malaya, who died in the crash of a mission plane in November, 1950. The mission's headquarters is located at Chico, Calif.

Schools Spend Million a Day

PAROCHIAL schools and private colleges are spending more than $1 million a day on new building construction, the Department of Commerce has reported.

Expenditures for non-public school construction in the first five months of this year totaled $156 million, the Department said, an increase of 17.3 per cent over the same period a year ago. During May the expenditures were $32 million, a 23 per cent gain over the same month last year.

Meanwhile, construction of new churches is going ahead at a record rate. An estimated $35 million was expended on new construction of religious edifices in May, bringing total construction for the first five months of this year to $170 million, an increase of 15.6 per cent over a year ago.

YFC to Fight Dirty Reading

A RESOLUTION urging federal authorities to "clean up indecent and obscene literature now on newsstands of the nation" was adopted by the ninth annual convention of Youth For Christ International at Winona Lake, Ind.

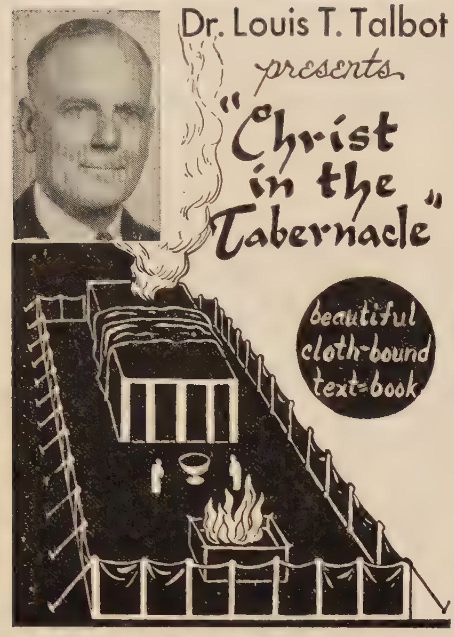
The resolution also called for the holding of YFC rallies throughout the country to support drives in local areas aimed at achieving the same result.

Preliminary plans were approved by the delegates for a "Christian Olympics" for high school athletes.

The plans call for special exhibitions to be staged at the contests by outstanding Christian athletes, including the Rev. Robert E. Richards of La Verne, Calif., who won the world pole-vaulting championship at the recent Olympic Games in Helsinki with a record-breaking leap of 14 feet 11.14 inches.

The 3,000 delegates from 38 states, six Canadian provinces and 13 foreign countries also adopted a $739,900 budget for YFC's world-wide program during the coming year, approved plans for the organization's Sixth World Congress on Evangelism to be held at Tokyo, Japan, Aug. 9-17, and selected Sao Paulo, Brazil, as the site of its Seventh World Congress, to be held in Feb., 1955. The latter will be the first such gathering held in South America, earlier congresses having convened in

Crumpled Bodies of New Tribes Missionaries Destroyed by Forest Fire
They volunteered to help forest rangers fight the flame



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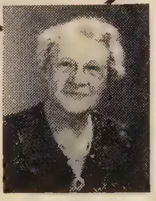

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In other actions, the delegates approved extension of the YFC high school Bible club movement overseas; setting up a special Women's Auxiliary Relief Ministry to be known as WARM, and widening of the YFC program of Christian guidance among institutionalized delinquent boys.

Jack Hamilton, head of the Bible club movement, said that it now comprises some 1,500 groups in 36 states of the U.S. and that Korea, Brazil and South Africa are the areas likely to be worked first in extending the program overseas.

Mrs. Mabel Moore of Chicago, named to head WARM, said that it will include about 10,000 American women. She reported that since the YFC relief program was instituted five years ago more than 325 tons of clothing and food, as well as Bibles and Scripture portions, had been sent abroad.

Dr. Robert A. Cook and Evangelist Billy Graham were re-elected YFC international president and first vice-president respectively, offices they have held for the last five years. Other officials elected were Dr. Robert A. Pierce of Portland, Ore., second vice-president; E. T. Darling of Detroit, Mich., secretary; and Dr. Frank Phillips, Portland, Ore., treasurer.

Mission Leaders Changing

REFORMED ALCOHOLICS are being replaced as directors of gospel missions by young men trained for such work in colleges and Bible schools, it was reported to the 40th annual meeting of the International Union of Gospel Missions at Indianapolis.

Leonard C. Hunt, superintendent of Wheeler City Gospel Mission, Indianapolis, and newly elected secretary of the international group, said that mission operation now requires too much technical knowledge to be handled by the type of ex-alcoholic most commonly associated with such efforts in earlier years.

Knowledge of diet, finance, public relations and other specialized fields is imperative today, he said, and young men trained in these skills at colleges and Bible schools

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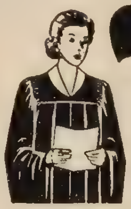

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President Signs Freedom Declaration*
His act launched a year-long march across the U.S.

are proving exceptionally capable in handling the problem of alcoholism.

Some 253 delegates representing 171 missions heard Mr. Hunt report that the International Union has working arrangements with Winona Lake (Ind.) School of Theology and Houghton College to train prospective gospel mission officials and is negotiating for similar courses to be given at Bob Jones University, Greenville, S. C.

A clinic on alcoholism held at the convention concluded that, while medicine and psychiatry are important in the treatment of alcoholics, "only Christ can keep a 'skid row regular' away from the bottle."

George Bolton of the Christian Herald's Bowery Mission in New York City was re-elected president of the International. Clifton Gregory of City Mission, Cleveland, was elected treasurer.

March of Freedom Launched

A DOCUMENT entitled a "Declaration of Freedom" was signed by President Eisenhower, July 4, thereby launching the "March of Freedom" sponsored by the National Association of Evangelicals.

Later, members of the Cabinet signed the declaration which pledges Americans to cherish and exemplify the seven freedoms found in Psalm 23.

Vice-President Nixon, who also signed the scroll, was instrumental in arranging the ceremonies at the White House.

Copies of the pledge will be circulated throughout the country in the hope of obtaining a million signatures by next Independence Day.

Pastors Oppose Beer Wagon

WITH CONSIDERABLE opposition from police, ministers of Evansville, Ind., conducted a temperance "parade" behind the team of Clydesdale horses that pulls a wagon advertising Budweiser beer.

As the beer wagon made its way through the hot streets of Evansville, the 20 or more ministers followed behind with posters on their cars advising people not to drink the beverage.

Leader of the temperance incident was the Rev. Richard R. Schwambach, pastor of the Bethel Tabernacle.

"We're not against Budweiser alone, but we object to advertisements being handed out and getting into the hands of children," Schwambach told police who said the ministers had not obtained a parade permit.

When the beer wagon headed for Terre Haute, the ministers of Evansville had alerted their brethren of the cloth to be on the lookout and to get a counter-parade organized.

CE Urges Personal Work

YOUNG church members throughout the U.S. were challenged in Denver to employ personal evangelism in helping the nation curb juvenile delinquency and vandalism.

Delegates to the 42nd biennial convention of the International Society of Christian Endeavor adopted a resolution outlining such a program.

It urged church-affiliated young people's organizations to reach delinquents personally, through public information media and through evangelism.

▶ DENOMINATIONS

Baptists Sever Final Ties

ANY ALERT visitor at the annual meetings of Conservative Baptists in Portland, Ore., late in June could be sure of one thing—that the group was rapidly severing any lingering connections with the American Baptist Convention of which it had once been a part.

This year, for the first time in the history of the Conservative Baptist movement, the annual meetings were held in a different city and at a different time from that of the ABC. Previously, Conservative Baptists had always met a week before the

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*Seated with President is Senator Frank Carlson. Standing, left to right: Dr. Paul S. Rees, Minneapolis, NAE president; Herbert L. Lorber, Chicago manufacturer; Rep. Walter Judd; Dr. Clyde W. Taylor, Washington; Dr. Frederick Curtis Fowler, Pittsburgh.

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American Baptist Convention and in the same city.

The four major organizations of the movement—the foreign mission society, home mission society, Conservative Baptist Association (composed of churches) and the Conservative Baptist Fellowship—each passed an identical "manifesto" declaring the movement to be "separatist" in spirit and that officers and board members should be men who are in sympathy with the Conservative Baptist movement.

This was a significant move since the constitution of the Conservative Baptist Association states that membership shall be on the basis of belief "without regard to other affiliation."

Statistics presented by the organizations indicated that the groups were burgeoning in every direction. The foreign mission society, now celebrating its tenth anniversary, appointed its 301st missionary and reported an income last year of more than $1.2 million.

The CBA voted 124 new churches into membership in the national fellowship. The current national membership of 499 churches plus 240 others which belong to state CBA groups but not to the national (a complicated differentiation admitted by all) brings the grand total of affiliated churches to 739.

Rev. Ernest Malyon of Portland succeeded Dr. Richard Clearwaters as president of CBA. Dr. William Murk of St. Paul, Minn., was chosen leader of the Conservative Baptist Fellowship (an organization of individuals largely for publication purposes); Rev. Mitchell Seidler of Danville, Ill., was re-elected president of the home mission society, and Dr. Albert G. Johnson of Portland was returned to his post as president of the foreign mission society.

Featured speakers, largely from outside the Conservative Baptist fold, were Dr. Lee Roberson, famed Southern Baptist; Dr. Charles E. Fuller of the Old Fashioned Revival Hour; and Miss Eugenia Price, producer of "Unshackled," Pacific Garden Mission radio program.

Next year Conservative Baptists will meet in Detroit.

Denominational Meetings

VARIOUS EVANGELICAL groups across the country convened in annual gatherings to make news of significance:

The Evangelical Free Church, meeting at Winona Lake, Ind., reported it had established two new churches each month the last year, appointed a nine-man Sunday school board, and heard good news regarding its missionary force of 95.

The Open Bible Standard Churches meeting in Des Moines elected the Rev. R. Bryant Mitchell general chairman of the denomination. Mitchell previously served as dean of the Open Bible Institute for 16 years.

MITCHELL

Merger of its three publications was approved by the General Conference of the Church of the United Brethren in Christ at Huntington, Ind. A new weekly to be called the *United Brethren* will replace the *Christian Conservator*, the *Missionary Monthly*, and the *Magnet*, quarterly publication of the board of Christian education. The Rev. J. C. Peters was elected general secretary of the board of publications. The Rev. C. E. Carlson, former missionary to Africa, was made executive secretary of the group.

The Pentecostal Holiness Church shook up its General Board of Administration at its quadrennial General Conference in Memphis, placing the board for the first time on a representative basis. Headquarters of the denomination was moved from Franklin Springs, Ga., to Memphis. Bishop J. A. Synan, ranking official of the denomination, reported the group had gained 12,227 members in the last four years.

LEADERS CHOSEN TO HEAD CONSERVATIVE BAPTISTS*

The movement now had burned its last bridges

*Left to right: Dr. William Murk, Rev. Mitchell Seidler, Rev. Ernest Malyon, Dr. Albert G. Johnson.

The Christian Reformed Church, meeting in Grand Rapids, decided to continue its headquarters in that city. Action was postponed on a recommendation that the Church disapprove AFL and CIO unions and discipline church members who belong to them.

Hartzell Replaces Hitt

WESLEY Hartzell, feature writer of the *Chicago American*, has been named news editor of CHRISTIAN LIFE Magazine, according to Robert Walker, editor.

Hartzell, former Chicago correspondent for Religious News Service, succeeds Russell T. Hitt, who served as news editor for the past four years. Hitt, public relations consultant to several evangelical organizations, used his broad journalistic background and experience to present an interpretative style of news reporting, unique in evangelical circles. He recently was appointed executive editor of *Eternity* magazine in Philadelphia.

HARTZELL

His successor, Wes Hartzell, has been a staff member of the *Chicago American* since 1935 and is well known in midwest newspaper circles. He has also been successful as a free-lance writer for religious publications and such magazines as *American Weekly* and *Good Housekeeping*.

In the early years of Youth for Christ, Hartzell's stellar reporting of their activities caused newspaper magnate William Randolph Hearst and thousands of readers to eye the evangelistic organization favorably.

▸ PEOPLE

Personalities in the News

REV. G. A. LUNDMARK of Chicago, who recently celebrated 25 years as director of the Home of Onesiphorus, a faith mission in Hong Kong and the Holy Land, died July 10 while en route to the Near East to visit the Home's mission orphanages. Some 200 Christian leaders and friends had honored Dr. and Mrs. Lundmark at a banquet June 18 in Chicago's Midwest Bible Church. The Home of Onesiphorus was founded in China in 1916 by the late Rev. and Mrs. L. M. Anglin, missionaries in the Orient for 50 years. ■ Dr. George W. Sadler, secretary for Africa, Europe and the Near East, was named interim secretary of the Southern Baptist Mission Board. He succeeds Dr. M. Theron Rankin, who died June 27. ■ Commissioner Donald McMillan of New

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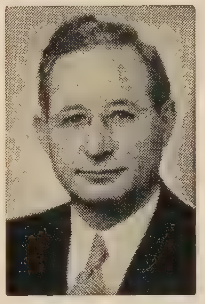
So, once again we plead with you, Christian friend, to help us fill the hands of those who minister to the poor and needy of Christ's brethren in Europe and Palestine. Please send your gift now. No matter how small the gift, your prayers and practical help will undergird our ministry of relief and witness in many areas of the world.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York has been named National Commander of the Salvation Army by Gen. Albert Orsborn, international head of the organization. McMillan succeeds Commissioner Ernest I. Pugmire who died June 24. ■ Dr. Richard A. Elvee, who has been serving as pastor of Central Baptist Church, Gary, Ind., has been appointed president of Northwestern Schools to fill the vacancy left by the resignation of Dr. Billy Graham. Holder of a doctorate in education from the University of Buffalo, Elvee has held several successful pastorates, teaching Bible doctrine and theology in two Bible institutes. ■ Donn Moomaw, co-chairman of the UCLA Campus Crusade for Christ, has been named one of the world's ten greatest athletes by Editor Stanley Woodward in the current *Who's Who in Sports.* ■ Dr. Hyman J. Appelman, noted Jewish evangelist, has been re-elected president of the Hebrew Christian Alliance of America. ■ President Eisenhower has nominated Joseph Simonson, a Lutheran clergyman, to be U.S. Ambassador to Ethiopia.

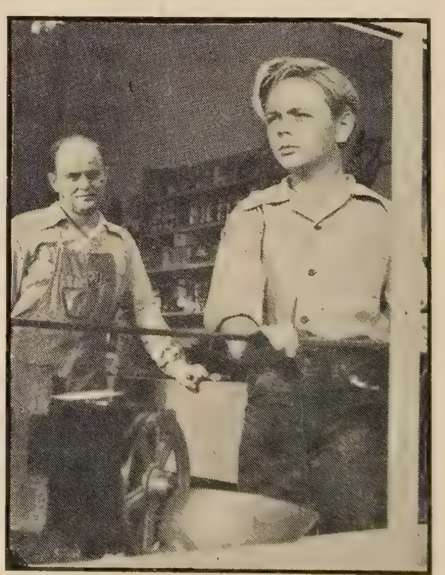
▶ EVANGELISM

Out to Win a Million Souls

ORAL ROBERTS, well advertised and very successful evangelist who specializes in a divine healing ministry, has announced he expects to win a million souls to Christ in the next three years.

Roberts feels that the Lord spoke very definitely to him, saying, "Oral Roberts, you are to win a million souls during the next 36 months."

A group of Christian business men have indicated they'll help boost Roberts' radio program so it will be heard from 500 instead of 200 stations and they'll seek to present a television program over 50 stations. Circulation of his magazine, *Healing Waters,* is to be upped from its present



When Timmy ran into Andy Fixit's shop to escape the gang, he found a new friend, who told the tough youngster the age-old story of King Saul and David. Produced by the Moody Bible Institute of Science, the picture is the first of a series designed to relate Bible stories in a novel manner.

Revival in the Pescadores

Stretching between Formosa and China, a strange chain of rocky islands is experiencing a spiritual awakening.

by Gordon T. Dunn

STARTLED at our approach to her drab little dry goods shop, the woman behind the counter laid down the Bible she had been reading and stood up to wait on us. During every lull in the day's business she pores over the Word of God. This is one secret of the power and energy of the revival going on before our eyes in the Pescadores.

Personal witness for Christ is another factor in this revival. One man and his wife have won 20 other families for God during the past year.

The setting for revival in the Pescadores is not particularly auspicious. Idol temples, gilded and ornate, infest every strategic spot in these wind-swept, war-torn, rocky and barren islands. The people of this group of 60 islands lying between Formosa and the China coast are mostly hardy fisher folk, more deeply rooted in idolatry than their cousins on the mainland.

With the forces of Chiang Kai-Shek poised on Formosa on the east and the defenses of Communist China readied on the west, the Pescadores islands are not situated in a coveted location these days.

Yet, under these unfavorable conditions, whole families are turning to Christ. Week by week and month by month they are forsaking their idols, bringing their gods to be burned before the church, publicly making their confession of faith in Christ, and declaring their purpose to live and witness for Him. Pastor Lin will show you a cupboard full of little images dumped there by men and women, boys and girls, who have no further use for them.

A lean, dark man, Pastor Lin is not outwardly prepossessing, though he is a man of tremendous drive. With a band of seven or eight fellow workers, he is being mightily used of God to spread the Gospel through the islands. "The Pescadores for Christ" is their slogan.

Using flashlights to pick their way along the uneven paths or feeling their way in the darkness just before dawn, Christians gather at the church for an early morning prayer meeting. There they find power for the day, and from the church they go to their day's work. All through the day, when duty permits, they witness to their neighbors.

Several notable temple wizards have been soundly converted, some of them in recent days. The following story, which may sound fantastic to some readers, is vouched for by Pastor Lin.

Before the turn of the century a remarkable movement took place. In one of the most southerly islands a celebrated, wicked wizard suddenly turned from his evil ways. He began preaching repentance, exhorting people to believe in the one true God and His Son, a certain Jesus, Who had been sent from heaven to die for their sins.

"John the Baptist," this man asserted, "was the forerunner of Jesus Christ. I, too, must have my 'John the Baptist.'" He selected one of his followers to act in this role. Together they went about preaching, praying and exhorting. Many were marvelously healed of illness and demons were cast out. Hundreds of converts were gathered in churches that met in their homes.

Not long after this, the first missionary appeared on the island, and began to preach from the New Testament.

"Oh," said the people, "we know about that! Our preacher has told us about Jesus." Comparison revealed that the wizard, who himself had never seen or heard of a New Testament, much less of a Christian missionary, had been preaching doctrine essentially true to the Word.

The wizard died, but the work he began continued, and there is still a church on that island.

Besides the need of these people for Bible teaching, another challenge constantly faces us. Many Chinese visitors from the mainland, now living on these islands, have hearts prepared for our message. From believers among them, week after week the urgent message comes like a Macedonian call, "Come over and help us. Send us a Christian worker, a gospel missionary to live and work among us. Send us someone who can preach the Word, teach Bible classes, show us how to pray, and lead us in winning the lost to Christ!"

Our answer has to be, "We would like to answer this call, but there is no one to send." The need is for a couple without children, with a knowledge of the language and some experience in the work, prepared to endure hardness for the Gospel's sake and ready to reap a ripened harvest while the warm welcome still awaits them.

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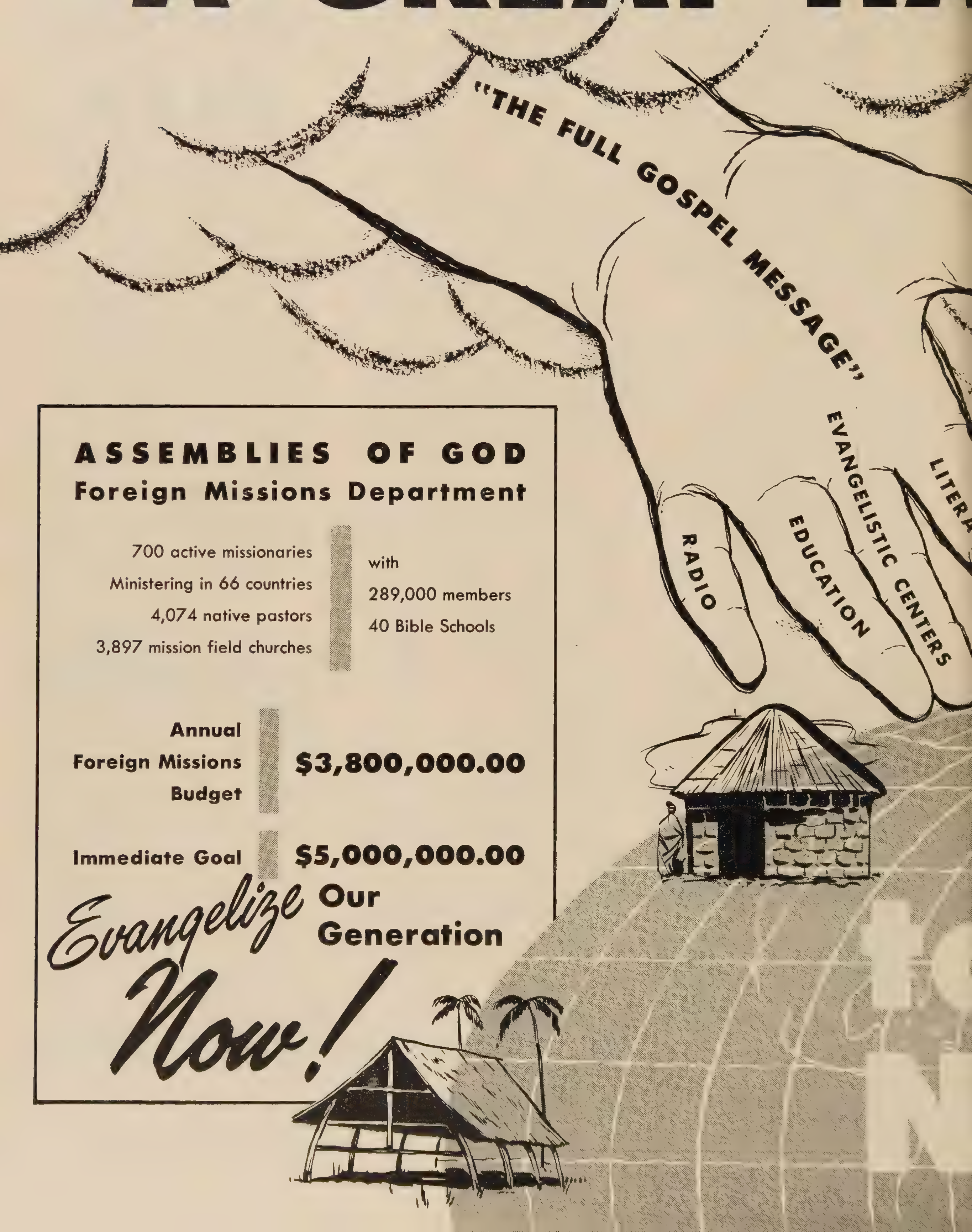
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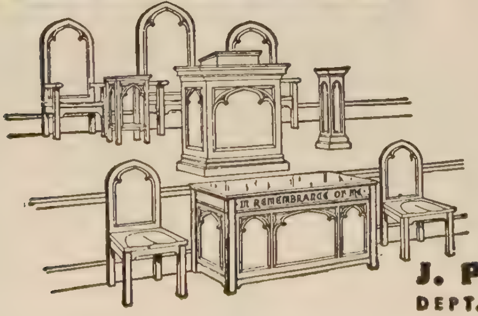

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150,000 to 500,000, the evangelist stated.

"Once I was an echo of other preachers," Roberts said. "An echo of my denomination. Now I am a voice crying in the wilderness to the captives."

Biggest Crowd

WHEN BILLY GRAHAM concluded his four-week campaign in Dallas, he set several attendance records: 1. 75,000 attended the final service in the Cotton Bowl, said to be the largest number ever to assemble for an evangelistic service. 2. It was Graham's own largest crowd to date, of course. 3. The total crusade attendance of 516,500 persons was the largest number to assemble in any of the evangelist's four-week campaigns and was exceeded only by the Portland meetings in 1950.

A great blaze glowed in the Texas sky when everyone present lighted matches in the darkened stadium.

"Those are fires of faith," Graham declared. "They represent your testimonies joined together and they can sweep across the world."

Total decisions recorded in the Dallas campaign reached 5,869. During most of the campaign the mercury hovered at and above the 100-degree mark.

Graham joined First Baptist Church while in Dallas.

He was to commence a campaign in Syracuse, N. Y., in August.

▶ WORLD

Gospel Gains in Latin America

EVANGELICAL CHRISTIANITY, despite the overshadowing power of the Roman Catholic Church, continues to make progress in Latin America.

This is the observation of Dr. A. M. Chirgquin of Geneva, Switzerland, research secretary of the United Bible Societies, who reported recently on a survey trip to South and Central America.

Protestantism is growing more rapidly in Brazil than in any other part of the world, according to Chirgquin. "They have no problem of empty churches or declining congregations," he said.

Church growth has paralleled the equally striking growth in Bible distribution where the supply is never equal to the demand.

"Leaders agree that the Bible is the most valuable tool of evangelism they possess," the Bible society leader stated; "it provides the cutting edge."

Life in a Spanish Town

THE ROMAN Catholic-dominated government of Spain continued to make it difficult for evangelical believers.

Miss Ramona Navarro, 60-year-old Presbyterian Sunday school teacher, was arrested in Madrid and held overnight in jail for holding classes in a private home.

She was released later with a warning from police that any classes she conducts in the future must be held in the Madrid Presbyterian chapel of which she is a member.

A magistrate's court imposed a fine of 500 pesetas ($12.50) on the owner of the house in Madrid's Usera quarter where the classes have been held for several years.

In Seville, Protestant pastors were under-going a pamphlet attack. Leaflets were distributed accusing two pastors, Santos M. M. Zurita and Patricio G. Lopez, both leaders of evangelical flocks in Seville, of "corrupting" youth.

Specifically, the pamphlets stated that the pastors had been guilty of "arranging shameful concubinages under the designation of Protestant marriages."

Protestants struck back mildly in the current issue of *The Circular Letter to Spanish Evangelicals* by protesting against "the increasing tendency on the part of public officials" to impede civil marriages of Protestants.

Will India's Door Close?

THE FUTURE of foreign missionary activity in India still hung in the balance.

Already spokesmen of the Nehru government had officially taken the position that evangelicals from other lands could no longer carry on strictly evangelistic work. And most Protestant missionary leaders agreed that leadership in church activities should be undertaken by Indian nationals.

But the question being discussed most heatedly in nationally conscious India was whether missionaries conducting medical, educational and social missions could evangelize as they carried on their activities.

The Government declared that it would officially discourage proselytizing by Christians from abroad—although no measures will be taken to curb evangelization by Indian nationals—while welcoming the educational and other benefits brought to backward peoples by various foreign agencies.

Valearian Cardinal Gracias, the first Indian Roman Catholic cardinal, defended proselytizing by missionaries as a right guaranteed in India's constitution. A lead editorial in the *Hindustani Times* of New Delhi, which often speaks the official mind, answered the Cardinal by stating that conversion by the purely intellectual approach is all right but that an appeal to the "ignorant and unwary who may also be superstitious and oppressed" through social services would be objectionable.

Evangelical Christians could only pray that the new Government policy would be interpreted to permit the continuance of a missionary program.

Witness in Potsdamer Place

ONE OF THE untold stories out of the recent "border-incident" in the Communist-ringed, captive city of Berlin illustrates God's faithfulness in providing a witness until the door for the Gospel is literally slammed shut.

Within one block of Potsdamer Place, central scene of the rioting and shooting, stood a 1,400 seat gospel tent, gift of American Christians to Germany. Here at the main entrance to the Russian sector, two American evangelists, Harold C. Herman and Richard Ruff, had faithfully presented the message of Jesus Christ for their third summer of tent revival work in Europe.

Loud-speakers at Potsdamer Place daily blared forth their seething Communistic propaganda. Often it was borne on the wind to the gospel tent a block away. There the Red blandishments mingled in the same air where the tent's public address system sent forth the Word of God. Tens of thousands thronging the streets at this crossroads between East and West could listen and "take their choice" of God or Communism until the day that Russian tanks swung into action and gunfire caused hundreds to flee in sudden terror within sight of the gospel tent.

Members of the evangelistic party, which included Ruff, Herman, Ben Kummerfeld, Olga V. Olsson and Fred Wulf, witnessed the rioting and saw the wounded carried away. Many who escaped from the East crowded about the tent, until police moved them on.

A fine looking Christian youth who spent much time in the gospel tent was among the victims of Communist gunfire which included 16 killed and more than 100 wounded. He was cut down when three bullets ripped into his body. After three blood transfusions, he was lingering close to death.

Until the shooting and rioting broke out, people from both sides of the border had

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often crowded the tent, and interest and results were excellent. Many said their eternal yes to Jesus Christ before it was "too late."

When the Russian troops moved in, the border was tightly closed. Rail traffic was cut off and hundreds who had come to the tent from the East were locked out.

The evangelistic team suddenly found the gospel tent was in the middle of "No Man's Land," with a closed border and Russian tanks two blocks in front of them and police of Free Berlin cutting off the flow of traffic behind them. The tent area was made "out of bounds."

With the help of Christians and some refugees hired from camps in Berlin, the tent and equipment were moved from the border to the center of Free Berlin at the end of Kurfurstendamm, post-war Berlin's gay white way and main shopping and amusement street.

Chinese Reds Open to Gospel

ALTHOUGH AMERICAN missionaries were forced out of China when the Communists took control, many Chinese today—including some of the Red officials—are warmer in their hearts toward Christianity than toward Communism.

This startling comment was made by Miss Addie Estelle Cox, veteran Southern Baptist missionary, who recently addressed a missionary convention in Houston.

Persecution Holiday?

WHILE POLITICAL EXPERTS throughout the world were giving various answers to the Communist change of policy, there were increasing evidences behind the Iron Curtain that the persecution of the Church is being eased.

In Hungary, newly appointed Premier

Following an appeal by Governor Allan Shivers of Texas, ministers of many churches led their congregations in prayer for rain to relieve the major drought that parched large areas of the state. Rev. B. C. Housewright of Renner, a Baptist pastor, leads a group in prayer near a cornfield. Later cloudbursts hit various communities in the stricken area. At Olney a prayer meeting turned into a thanksgiving service when rain started to fall on the gathering worshipers.

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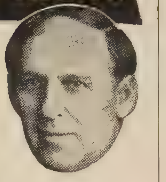

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Imre Nagy declared in a radio message broadcast from Budapest, "We must display greater tolerance in religious affairs. Our government stands for the principle of tolerance, which will express itself in enlightenment and persuasion. We condemn and shall not tolerate coercion in these matters."

There was one report that the new Hungarian regime would free Josef Cardinal Mindszenty and let him live with his aged mother. The cardinal was sentenced to life imprisonment in 1949 on charges of plotting against the State.

The Hungarian program of appeasement followed closely upon the about-face policy of the Red government in East Germany which has ended its bitter battle with the Evangelical Church of Germany.

East German authorities have released a large number of pastors arrested during the Communist anti-church campaign. Churches in the area have been jammed to overflowing since the lifting of the Red siege of religious life.

In Czechoslovakia, however, four leading Baptist pastors recently were condemned to long prison sentences after a mock trial studded with trumped-up charges of espionage and high treason, according to dependable sources.

Worker-Priests in France

NINETY FRENCH ROMAN Catholic priests have left their churches to go into factories in the principal industrial areas of France in an attempt to bridge the gap, existing for more than a century and a half, between the church and the French proletariat.

They are engaged in experimental missionary work of the subtlest kind. By laboring and living among the workers, the worker-priests are seeking to overcome the indifference and outright hostility of working people to Roman Catholicism.

French workmen have traditionally considered the Roman Church as being allied with reactionary forces. Thus workers have given only nominal allegiance to the church and its rituals for nearly 160 years.

Okinawa Harvest

NINETY U.S. servicemen were taking a three-day leave on beautiful Yaka Beach, 20 miles from Naha, on the island of Okinawa. They had not gone for pleasure, but to attend a Bible conference sponsored by Orient Crusades.

Bob Shelton, well-known youth leader, was in charge. Bob Boardman, former U.S. Marine, severely wounded on Okinawa during World War II, gave two stirring messages on practical soul winning. Thirty-one of these men made decisions to start regular Bible study and to memorize the Word of God. Chaplain McClelland gave a powerful message on salvation. Eleven decisions were registered that night, two for salvation and the rest to become witnesses for Christ. During the three days, 51 decisions were made.

One young air force officer said, "In America I was drifting. I didn't know how to find God. I never knew that when I came to Okinawa I would find Him here, but now I know Jesus as my Savior."

Another said, "For four months I wandered around this island looking for fel-

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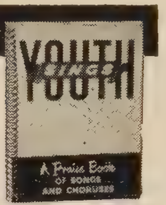

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lowship. I had not heard of the Bible conference until the day before it started. This Bible conference has done something new for me and I am going into my barracks to live for Jesus Christ and to tell the men about Him."

PRESS

Zorn Joins Scripture Press

LAURIN J. ZORN has resigned as vice-president and publishing director of Van Kampen Press, effective June 30, to become associated with Scripture Press of Chicago, publishers of Sunday school lesson material, in the capacity of manager of wholesale sales and book publishing.

LAURIN J. ZORN

Zorn has been with Van Kampen Press for nearly seven years, having joined the company while it was located in Chicago just a few months after it was formed. During this time annual sales have increased to 12 times the first year's business.

Zorn has spent more than 30 years in the publishing business, much of it in the business magazine field, the last 11 with religious publications. Prior to his association with Van Kampen Press, he spent nearly five years with Scripture Press in both sales and advertising. Early in his service there he created two Sunday school papers, *Power* and *My Counsellor*, the former for teen-agers and the latter for junior ages. Today these two publications have a total circulation of more than half a million.

New Hebrew Bible

PUBLICATION OF "The Jerusalem Bible," which was edited by Prof. Umberto Cassuto and is the first revision of the Hebrew text of the Old Testament by a Jewish scholar and printed at Jerusalem, was announced recently by the Hebrew University.

The new Bible is intended to be used as a standard household text.

EDUCATION

Hawaii Gets New College

HONOLULU CHRISTIAN COLLEGE, sponsored by the evangelical churches of this city and the World Evangelical Fellowship, will be officially opened next fall.

Dr. A. E. Prince, former president of Hannibal-La Grange Junior College, a Southern Baptist institution in Hannibal, Mo., is president of Honolulu Christian College.

Grace Offers College Work

FOUR YEARS OF COLLEGIATE training will now be offered by Grace Theological Seminary of Winona Lake, Ind., according to Dr. Herman A. Hoyt, dean.

The third year is to be added to the already existing two years of college-level training in the fall and the fourth year will be added in the fall of 1954. END

TO AID IN YOUR SELECTION

THEODORE ELSNER
editor

Broadcast Nazarene Hour in Spanish

THE NAZARENE Hour in Spanish was inaugurated recently by the Nazarene Radio League, radio branch of the Church of the Nazarene, Kansas City, Mo. This new venture is expected to add considerably to the effectiveness of the missionary work of the church in the Latin American areas. Outlets for the program are being arranged in many South and Central American countries as well as in southwest United States.

Rev. Honorato Reza, director of the Department of Spanish Publications, is the principal speaker and music is provided by a group of mixed voices under the direction of Ray H. Moore. "La Hora Nazarena" is a 15 minute taped religious program and has been enthusiastically received by many radio stations. In a few months it may have one of the widest coverages of any program of this nature. It will accompany the internationally known "Showers of Blessing" broadcast, currently aired over more than 375 radio stations, including 45 in overseas areas.

■ At the 23rd Institute for Education by Radio-Television sponsored by Ohio State University, Charles H. Schmitz, director of broadcasting training for the National Council of Churches' department of broadcasting and films, told the group that local broadcasts are more important than network programs in the religious field.

"If listeners and viewers have to choose between local and network programming, they generally favor the former," Schmitz said. He added that, because of this, his department is sponsoring institutes and workshops all over the country to train local religious leaders in broadcasting techniques. Schmitz said that last year alone nearly 1,000 Protestant leaders had attended 32 such institutes in the U.S. and Canada.

■ The Rev. Armin C. Oldsen resigned as speaker on "The Lutheran Hour," an international radio gospel broadcast which regularly uses more than 1,100 stations located in 58 territories and foreign countries. Acting on the advice of his physician, Oldsen announced the decision after two years of service as speaker on "the world's most wide-spread broadcast."

The strain of Lutheran Hour rallies throughout the country, speaking engagements, writing assignments and sermon preparation were having a detrimental effect on Oldsen's health. During the summer months the program has featured guest speakers from the foreign branch offices of "The Lutheran Hour." The radio broadcast is scheduled to begin its 21st season on Sept. 27.

■ Clarence Erickson, the founder of "Heaven and Home Hour," reports that he is now broadcasting on three stations—WHO in Des Moines, Iowa, KMA in Shenandoah, Iowa and KJSK in Columbus, Neb. Recently when he offered a book on prayer, 4,500 requests were received within a few days. This also confirms the concern of our nation to the subject of prayer.

"The Nation's Family Prayer Period" is now televised. It has become a regular TV feature originating from the studio of WLW-T in Cincinnati, Ohio. It is also televised over WLW-D in Dayton, Ohio and WLW-C in Columbus, Ohio. The time is Saturday 9 to 9:30 a.m. Dr. James A. DeWeerd, pastor of Cadle Tabernacle and Buford M. Cadle, announcer and director, besides other members of the staff, are heard and seen regularly through this new medium.

Cadle Tabernacle has served the Middlewest with a gospel broadcast daily and on Sundays for the past 20 years over WLW. The weekly television program, augmenting their schedule, will be an advance step in its 21st year of evangelism by means of radio. The Tabernacle was founded in Indianapolis nearly 32 years ago by the late E. Howard Cadle.

■ "'This Is The Life' proves that religious TV has a powerful impact," says Melvin F. Schlake, Executive Secretary, Lutheran Television Productions Committee. Schlake was pounding home a point concerning the use of television for religious groups. The theory in dispute was, "Is religious TV practical?" Schlake answers a very decisive "Yes!"

"As a matter of fact," says Schlake, "our 'This Is The Life' program has been so successful that we have begun filming another series of 26 episodes, using the same cast and the same basic format.

"When the Lutheran Church-Missouri Synod began filming the first 'This Is The Life' TV series, there were many, many people who told us it just wouldn't work out. We said it would—and I think we've proved it. I wish you could hear the enthusiasm of the pastors who've come into personal contact with the good done by this program." And, if mail response is any clue to success, Schlake has yet another source of evidence to back up his statement. "This Is The Life," in its relatively brief time on the air, has drawn over 145,000 requests for its "This Is The Life" booklet offered with the program. In addition many people merely write to give the program a pat on the back and others write asking help with personal problems.

END

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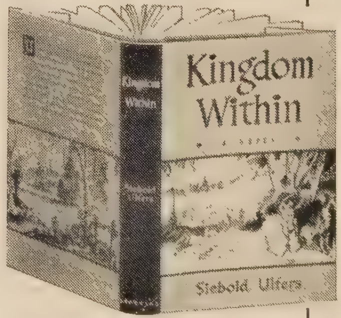

PRODIGAL EUROPE

(*Continued from page 38*)

There has been considerable difference of opinion as to which is the best means of reaching European peoples with the Gospel. Even European believers have divergent views as to the best methods of reaching their own countrymen.

There are at least three programs:

1. Most European evangelicals and quite a number of Americans feel that we can best aid the people of Europe by supporting the existing evangelical churches and institutions. They argue that the believing remnant of the true church can and will do the task of evangelizing. They say that since there are indigenous churches in existence, there is no need for the foreign missionary who does not know either the language or the customs of the people and therefore cannot effectively witness for Christ.

2. In contrast to this viewpoint, a growing number of Americans feel that they can be used of the Lord as foreign missionaries, doing direct evangelistic work or conducting training schools for national workers. This group of missionaries agrees that the indigenous church will be the ultimate goal of their efforts. They are willing to cooperate with existing evangelical works but believe the need is greater than all the existing agencies can handle.

3. There is perhaps a third group that believes in training or working with certain levels of European nationals to reach a greater number with the Gospel. These may be classified as the specialized missionary efforts. Included in this group would be Inter-Varsity Christian Fellowship, Child Evangelism Fellowship, the Bible Clubs, Youth for Christ and the Navigators. Most of these organizations work with the existing national churches and with the foreign missionary societies.

While there are varying philosophies of procedure, it is heartening to realize that there is a stepped-up interest in the European field. Just which missionary philosophy and technique is best has yet to be proved. Although no agency is reaping great multitudes, nearly all of the workers have had blessing upon their efforts.

Nearly all those having the burden of Europe upon their hearts agree that ultimately the larger work of evangelization must be carried on by workers sent out by indigenous churches.

Satan would pour the cold water of discouragement upon all who are seeking to proclaim the liberating Gospel of Christ to the needy hordes of Europe. There is no denying that the problem is exceedingly complex and difficult. Although there are many reasons for not evangelizing Europe, yet it stands today as one of the neediest and most strategic areas of the entire world. END

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LLOYD KALLAND
editor

The Truth Marches On

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CHRISTIAN LIFE
book selection of the month

THE SAGE AND THE OLIVE. By Florence Whitfield Barton. Muhlenberg Press. 266 pages. $3.75.

THE often-voiced idea that church history packs about as much reading interest as last week's newspaper is given an effective thump in this moving volume. With a full storehouse of historical facts coming out of the early years of the Reformation in France, the author with a smooth literary style discloses a fascinating story seasoned with snatches of descriptive excellence.

FLORENCE BARTON

The central figure in the story is Robert Estienne, printer and heretic. As printer, Estienne had no peer in his native land of France. As heretic, he was one of the best—or worst when judged according to the standard of the fanciful inventions, loathsome superstitions and politically concocted traditions of the 16th century Roman Catholic church.

As Estienne endeavored to favor the printed page with gospel truth which took form in brief tracts, commentaries and the New Testament with explanatory notes, he invariably found himself viced between King Francis I, a corrupt, political egotist, and the faculty of the Sorbonne, the censorers within the Roman church—self appointed.

To view Estienne merely as a printer, however, is to miss the full impact of his dedicated life. He was a scholar in his own right, having a mind for language study as well as a rare ability for discerning theological truths. Once the truth of "justification by faith" was revealed to him there was no turning back. Let the Sorbonne spew out its venom, let hell boil over on earth, but the "truth cannot be denied!"

In the process of keeping his presses in motion telling the story of the Gospel of grace, Estienne spent endless hours either horsebacking to the king's palace seeking official sanction for a freshly printed work, or standing before the scholarly robed but spiritually depraved faculty of the Sorbonne. Readers may grow weary of this seesaw action, but it must be kept in mind that the author is handicapped; she is endeavoring principally to report history and not create some alluring fiction.

After several years of feverish battling, making heroic decisions, living with suspense and witnessing scenes of cruelty and death, Estienne systematically sends his children out of the country and finally he himself escapes to Geneva, the city of Calvin's holy experiment.

Readers will not long breathe the air of this story before they realize that the author has sensed the pulse-beat of this paramount epic in the history of the Christian church. Church history readers will receive an added pleasure in realizing that her graphic prose has spelled out a realistic narrative.

During the mid-20th century when the achievements and glories of the Reformation have in many circles all but lost their importance, it is gratifying to read such a rewarding history as *The Sage and the Olive* written by such a sympathetic disciple.

Although the reading of this story will cause few, if any, tears to flow, yet its passionate unfolding of the truth of God's sovereign grace will warm the cockles of the heart and cause Protestants to realize that they are heirs of a mighty heritage—a heritage which demands a militant, holy crusade.

Reference

NEW TESTAMENT COMMENTARY: JOHN Vol. 1. By William Hendriksen. Baker. 250 pages. $4.50.

Often a book splashes its way into the reading public's attention. Then with the ease of a butterfly's flight it loses itself in the unfathomable wilderness of "has-beens."

JOHN
NEW TESTAMENT COMMENTARY
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The fact is, most books published limp through this history. Occasionally there is an exception, one of which is the work here under review.

This first volume in the *New Testament Commentary,* covering St. John 1-6, is a gem in biblical research. The exegesis displayed is that of a scholar, a scholar thoroughly acquainted with linguistic tools, the higher critical approach, and philosophies of the world as well as having an exceptionally rigid hold on conservative theological matters. This work, besides spelling out a consistent exposition, gives a good hearing to biblical cross-references and theological ramifications.

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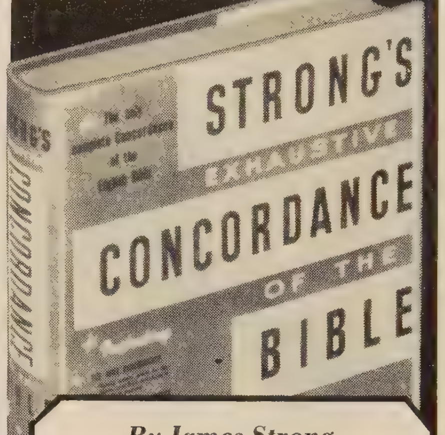

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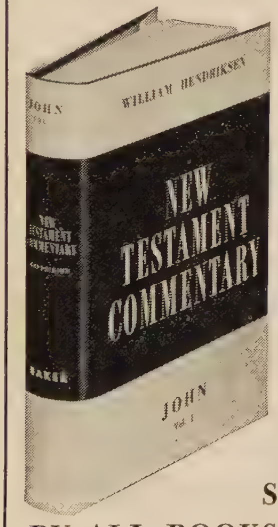

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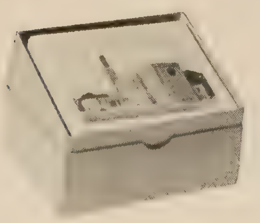

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standing mechanical characteristics. One pertains to the arrangement of material. The contents are so nicely organized that the reader becomes familiar with the work almost immediately. Then the literary style is so simple that even the reader who knows little or nothing of the Hebrew or Greek languages can easily follow the main thread of the several discussions.

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It is rather presumptuous to even refer to the 13 anticipated volumes in this set, but if this first work is characteristic of what the entire series will be, Hendriksen and the Baker Book House deserve praise for giving to Bible teachers and pastors a true-to-the-Bible commentary excellent in every way.

THE SECOND EPISTLE TO TIMOTHY. By H. C. G. Moule. Baker. 180 *pages.* $2.25.

In the course of these 48 brief devotional studies, Bishop Moule shows that he has fathomed the spiritual recesses of this epistle he subtitles the *Dying Letter of St. Paul.*

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Bibles

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NEW TESTAMENT IN MODERN SPEECH. By Richard F. Weymouth. Harper. 457 *pages.* $3.50.

JOHN WESLEY'S NEW TESTAMENT: Compared with the Authorized Version. John Wesley. Winston. 391 *pages.* $2.50.

Weymouth's translation of the New Testament, first published in 1903, is one of the best known and most widely used of the modern speech editions. This copy under review, the Reader's Edition, is so named because of its large, readable type and exclusion of technical notes.

As all one-man translations, Weymouth's has come in for its share of criticism, some of which, no doubt, is deserved. Yet, there are considerable insights revealed in these pages which are apt translations of the original ideas and are worthy of a serious consideration.

The construction of the book itself is a beautiful piece of workmanship.

John Wesley's translation, first appearing in 1755, is the prize of his 371 publications.

This work has 12,000 deviations from the King James version, each of which is indicated by use of italics.

Whereas Weymouth's translation is radically different from the King James version, Wesley's, although an original work from the Greek manuscripts, differs usually in single words—in some instances, in brief phrases.

Complementing Wesley's translation, is a brief but informative historical introduction prefacing each New Testament book.

Both of these works are achievements in the field of modern English translations and may be used with considerable profit.

SCOFIELD REFERENCE BIBLE (Pocket Edition) No. 13x. Oxford. 1,362 pages. $10.50.

This pocket-size Scofield Reference Bible is the product of a diligent and persistent experimental research regarding photo-offset printing on ultrathin Bible paper. One glance at the work justifies Oxford's claim of success.

The print, although exceptionally small, is clear and readable. Each page with notes is identical to that found in the larger Scofield Reference Bibles.

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Christian Living

TOGETHER WITH GOD: Guidance for the Christian Home When Children Are Six to Eight. By Elizabeth B. Jones. Warner. 158 pages. $1.

IN FAVOR WITH GOD AND MAN: Guidance for the Christian Home When Children Are Nine to Eleven. By Kathryn Blackburn Peck. Warner. 154 pages. $1.

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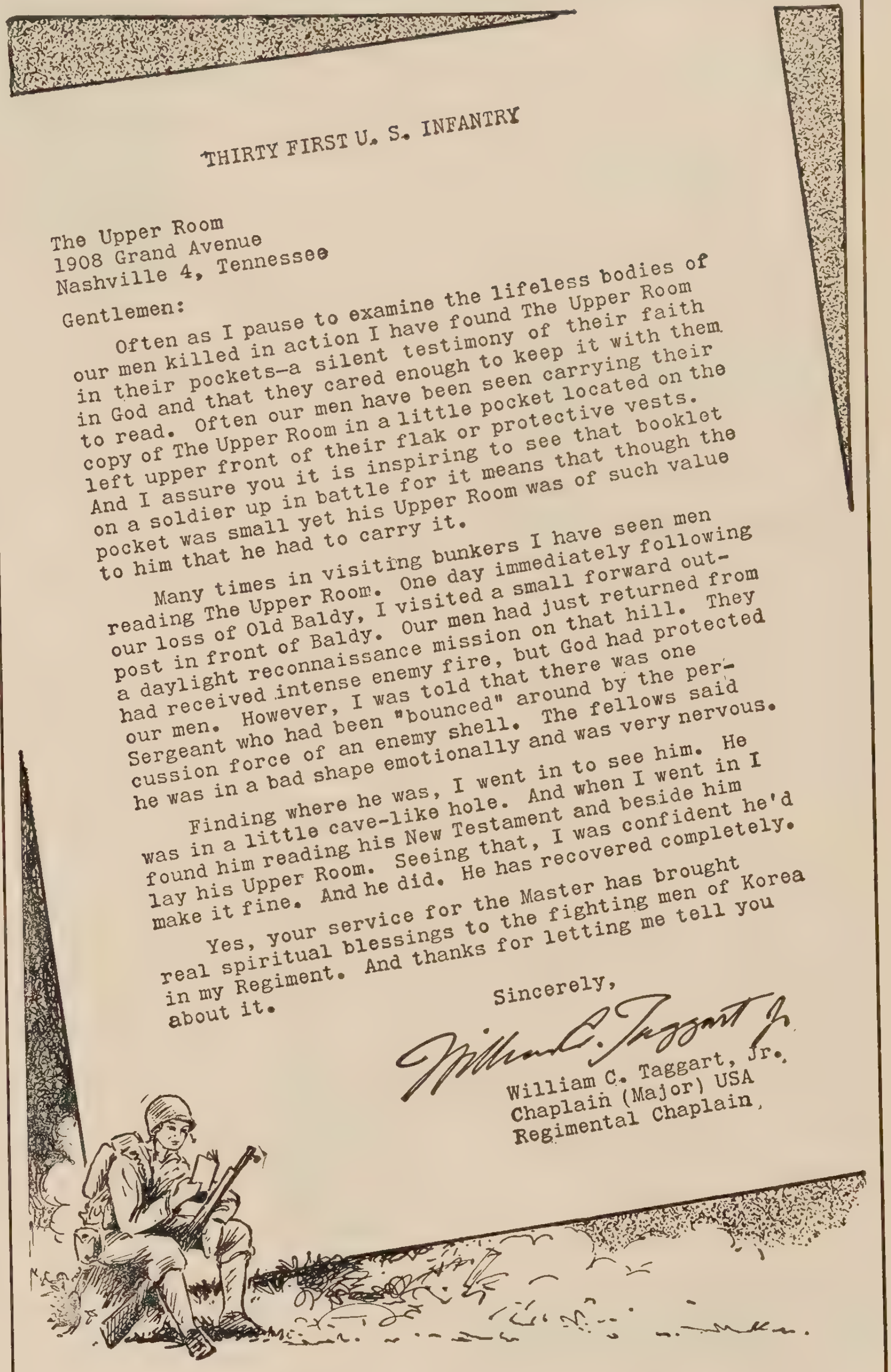

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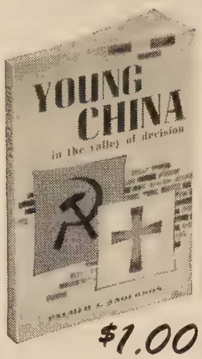

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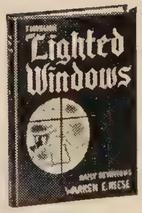

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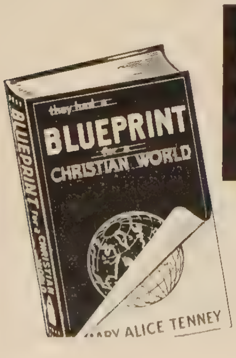
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General

METHODICAL BIBLE STUDY. By Robert A. Traina. Distributed by The Biblical Seminary. 269 pages. $3.95.

The sub-title of this book, "A New Approach to Hermeneutics," states the purpose of the author. It is a book dealing with the inductive approach to Bible study, for which The Biblical Seminary has long been known. The author presents his work, not to supplant any of the existing works, but to supplement them.

This is not a book which one can evaluate just by reading it; it must be put to work. A reading of the book, however, leaves the impression that it contains many suggestions of value for the Bible student. Certainly all Bible students may profit by the inductive method in biblical studies.

Yet a word of caution is in order. One must be careful not to become bogged down in an abstract study of terms, relations and structure. Although it is important to understand the grammatical and literary structure, the purpose of the prophet in writing and the living message which he wrote must not be lost in structural analysis and synthesis. (*Reviewed by Warren C. Young.*)

Evangelism

STUDIES IN JEWISH EVANGELISM. By Henry J. Heydt. American Board of Missions to the Jews, Inc. 237 pages.

Doubtlessly, the Holy Spirit is directing renewed attention to present day Jewish evangelism. Dr. Henry J. Heydt is a capable and devoted agent in His hands to this end. His *Studies in Jewish Evangelism*, is the outgrowth of his teaching this subject in the Lancaster School of the Bible for the last ten years. The book therefore is simply a series of Bible studies, some chapters even being only in outline form.

From an evangelical standpoint, the book is sound and satisfying. He protests the assumption of some that the blessings predicted in the Old Testament for the Jews are for the Church and the curses for the Jews. He ably refutes Anglo-Israelism, decries anti-Semitism and pleads for active, sincere love for the Jews and aggressive spiritual evangelism on their behalf. From documented historical background of types of Hebrew people, their literature and their theology, and a complete analysis of their calendar, the author places in the hands of his students and readers the proper approach to Jews and many effective ways of winning them to Christ. (*Reviewed by R. M. Riggs.*)

OTHER BOOKS IN BRIEF

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40 STORIES FOR YOU TO TELL. Compiled by Gladys Mary Talbot. Moody Press. 192 pages. $2.50.

Select stories make up this volume. Some are for kindergarten age, junior age and even adults will listen to many of them. The first 15 stories are from the Bible, the other 25 are special season stories, missionary and service stories, biographical stories, devotional stories, might-be-true and just-for-fun stories.

PREACHING INSECTS. By Babette Kaltenbach. Eerdmans. 16 pages. $1.

This book contains six lessons with appropriate cut-outs for flannelgraph use. Each lesson includes directions, Scripture and songs. The cut-outs are in nature's green, yellow, grey and white.

ON EAGLE WINGS. By George W. Truett. Eerdmans. 186 pages. $2.50.

Powhatan W. James edits this seventh volume in *The Truett Memorial Series* which deals with Old Testament texts. These messages reveal Truett's wide understanding of current affairs and philosophical ideas as well as a sound grasp of the Bible story. These sermons inspire.

WILLIAM CAREY: Cobbler to Missionary. By Basil Miller. Zondervan. 152 pages. $2.

Here is another readable story from the fertile pen of Basil Miller. William Carey always makes good reading; this work certainly is no exception.

A MODERN WEEPING PROPHET: A History of the Child Evangelism Movement. By J. Irvin Overholtzer. International Child Evangelism Fellowship, Inc. 120 pages. $1.25.

This brief but touching story of the burdens, joys and victories of Child Evangelism Fellowship runs in the same spiritual vein as Pierson's *George Muller of Bristol.* This is an amazing diary; homespun in literary style, and passion-filled from beginning to end.

MOUNTAINS SINGING. By Sanna Morrison Barlow. Moody. 352 pages. $3.

Here is a missionary movement which will interest the dullest of missionary minds. The gospel message voiced by use of phonograph recordings in the Philippines is the theme of the volume. The hackneyed phrase, "stranger than fiction," takes on new life in the pages of this gripping narrative. Truly a strange and thrilling epic told well.

Fiction

BEGGAR'S KING. By Howard C. Emmons. Van Kampen. 240 pages. $2.50.

A diligent research, a readable style and a New Testament plot all contribute to make this a fascinating narrative. It is a good witness to the Christian faith.

THE GALILEANS. By Frank G. Slaughter, Doubleday. 307 pages. $3.50.

This is a provocative story written about Mary of Magdalene out of whom Jesus Christ cast seven demons. Some parts of the story may be viewed as being much too realistically penned.

THE PRICE OF FREEDOM. By Beth Coombe Harris. Victory Press. (London). 152 pages. $1.

Here are fictitious characters playing out hardships and privations before a backdrop of England's seventeenth century history. It is this span of years when 8,000 Protestant dissenters perished for conscience sake that provides the setting for the author's story of bravery.

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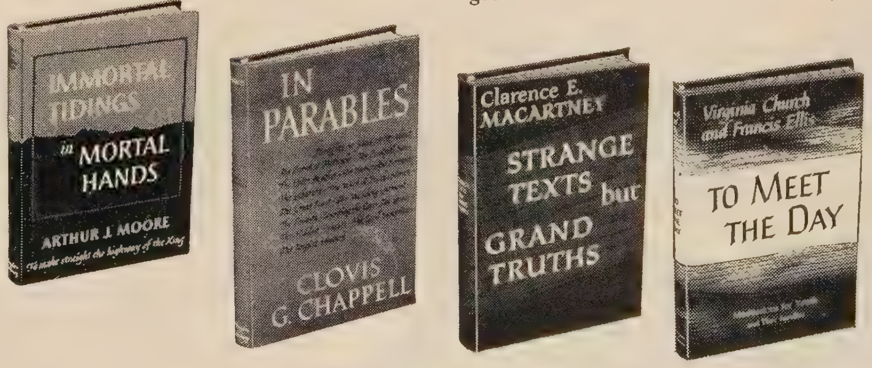
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NIGHT OF THE STORM

(*Continued from page 22*)

schoolhouse. I'm a little afraid to leave you alone—or even with the Hicks. The full force of the storm may hit sooner than we expect and I won't get home."

"That's all right." She laughed with an assurance she didn't feel. "Now scram. The wind's getting stronger."

Emphasizing her words, the screen door was flung open until the wood splintered against the door jam, then slammed shut.

Dick kissed her quickly. "Don't worry, honey. I'll make it back."

She watched Dick run to the car, head down, his stocky body defying the wind. When the car disappeared down the hill, she felt terribly alone—alone with the wind. Along the road the oaks were still unmoved, but the moss, torn from the branches, whipped through the air. As a particularly savage gust swept in, the slender palmetto in the front yard almost flattened to the ground. Not much time now. She'd have to hurry. She'd been afraid Dick would remember the windows. She was glad he had gone before she changed her mind.

Luckily the slats were light weight.

She took advantage of a slight calm to get outside. Once there, the wind didn't seem as vicious. But it was bad enough. She fought to hold the slats in place. The first nail bent. Doggedly she pulled it out and placed another. That one went in straight. Three slats to a window. Rain splattered on her bare head. One more window. Frantically she pounded in the last nails, struggling against the wind that held her body tight against the wall.

Inside the house, she gasped for breath, tears of exhaustion mingling with the rain on her face. She realized that Dick was safe at the Newtons. He wouldn't try to make it home now. But if Mrs. Hicks didn't come soon it would be too late for her. She pressed her face against the front window, staring down the road until her eyes stung.

Then she saw the Hicks' car bump across the roots in the drive, to the side of the house for protection against the screeching wind. Dragging three children, Mrs. Hicks stumbled to the house. Bette held the door open, screaming for them to hurry. A tree limb slammed against the porch, slashing the screen wire. She half pulled them inside. Together she and Mrs. Hicks leaned against the door to close it.

Groping through the sudden darkness, Bette lighted the kerosene lamps. "When you get your wet coats off, come out to the kitchen for cocoa." After explaining where Dick was, she piled a dictionary and two reference books on a chair for Bess while Jimmy and Martha half

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squatted, half knelt. Glancing at Mrs. Hicks' pinched face, Bette saw the fear in her eyes. After the children were in bed, perhaps she'd get to talk with her about the Lord. If she could only win her, maybe she wouldn't feel so useless.

"Bess!" said Mrs. Hicks sharply. "Be careful with your cup. Look—you've spilled it!"

Bess puckered her lips, ready to cry. Bette jumped up, grabbed a towel. "That's all right honey. We'll wipe it up."

Adoringly, Bess looked at her. "You're so nice, Mrs. Bette. I'm glad you let us come here. You always act like you tell us Jesus want us to."

Bette felt tears come into her eyes. It probably wouldn't be long before they would be forced to leave these people she'd learned to love. After all, there was a limit to how long they could live without necessary money.

When they finished their cocoa, she fixed beds on the floor. "Bedding down time, pardners. But first your prayers." Obediently the children bowed their heads. Bette felt strengthened as she listened. She was smiling when she closed the door to the bedroom. "When we get ready to go to bed, you may have the bed, Mrs. Hicks, and I'll sleep here on the couch."

From the amount that some people give to the Lord, they are positive that it is the little things that count.

"I'm not sure I want to go to bed." Nervously Mrs. Hicks twisted her handkerchief. "Storms frighten me to death."

"I'm trusting the Lord. He can keep us safe."

"Maybe—maybe if I knew Him, I wouldn't be so terrible scared."

Here was her chance, Bette thought. "Wouldn't you like to?"

For a moment, Mrs. Hicks hesitated, then she shook her head. "No. I'd sure like to, but if I did, I couldn't keep Mac. He'd find some other woman to dance with him. No," she said more emphatically, "I can't."

Bette's heart sank. She knew by the expression on the woman's face that this chance was gone.

Slowly the night wore on. The wind got stronger until with each gust the house shook gently. They didn't talk much. There wasn't anything to say. Bette sat with her feet curled under her. What was the use? She wasn't good for Dick—she couldn't even lead Mrs. Hicks to the Lord. She wasn't even husky like other women who bore their children without all the proper vitamins and stuff. And even tonight when Dick needed encouragement she had failed. She wasn't good for Dick—or the Lord.

She was more tired than she could ever remember, her body heavy, drugged with exhaustion. Glancing at Mrs.

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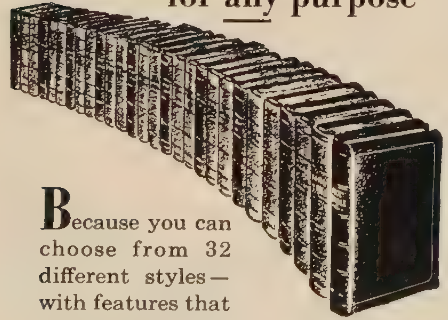

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Hicks, she could see fear etched more deeply than fatigue on her face.

Once Jimmy woke up, crying, frightened by the wind. Mrs. Hicks, unnerved, screamed at him. Soothingly Bette talked, telling him of how Jesus had calmed the storm and the frightened disciples. He quieted and went back to sleep. As she and Mrs. Hicks settled into their chairs, she tried to talk again about the peace that God could give. Mrs. Hicks stared blankly into the wind and rain lashed darkness outside the window.

Gradually the wind died down and the sky was streaked with grey light. As Bette watched, the grey changed to pink, the pink to red and the sun eased above the horizon. "It's morning and the storm's gone." She wasn't sure the words were right—her mind wouldn't function.

"The storm's over," Mrs. Hicks said matter-of-factly.

"Now suppose you lie down. You're too tired to drive home. Maybe both of us can get some rest now."

Slowly Mrs. Hicks got up. "I think we should. Then I'll help you clean up. The porch's probably a mess."

Bette sighed. When she got Mrs. Hicks in bed, she could sleep. But shortly after the woman stretched out on the bed, the children roused. Bess sat up in bed. "I'm hungry," she announced.

While she washed and dressed the children, she tried to think of breakfast. There was only a little canned milk that she'd planned to use for the muffins Dick liked. Well, there wasn't anything to do but go without. The youngsters couldn't stay hungry until they went home.

They were finishing the oatmeal and the last slices of bread when Bette heard the car. Quickly she shooed the children out of the house to play. Dick was home. She forgot how tired she was. She ran to the window to see him. At the window she saw two cars. Mrs. Newton, looking fresh and well-dressed, was getting out of the second car. *Oh, no,* Bette thought, *not her—not with my crumpled dress, bloodshot eyes and stringy hair.*

Mrs. Newton waved politely to the children playing in the yard. Bess ran over talking earnestly—then dashed back to the boys. She called, in what she hoped was a vivacious voice, "Hello, Mrs. Newton. You'll have to forgive my looks."

"Why did the Hicks have to come here?" Mrs. Newton asked brusquely.

"Mrs. Hicks is afraid of storms, too," Betty said gently. Then to cover any embarrassment, she said gaily, "Come in, won't you? The screen wire here on the porch is a little the worse for the storm, but inside's fine."

Over Mrs. Newton's shoulder, she smiled at Dick. Strange how good she felt now that he was here.

Gingerly Mrs. Newton walked into

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the room and sat down on the couch.

"Really," Mrs. Newton smiled warmly, "I feel simply terrible about taking Mr. Lowe last night. We thought he could get home, but the storm came too quickly. I came to apologize."

Mrs. Newton leaned forward to touch her arm. "You look so tired, dear. It must have been especially hard for you here without lights. I suppose your wires are down. Ours are."

"We didn't have that trouble." Bette waved at the lamps on the mantle. "We use kerosene."

"Kerosene?" Mrs. Newton looked shocked.

Mischievously, she couldn't help saying, "You can borrow a lamp from us if you care to."

"Thank you." Mrs. Newton smiled slightly, a hint of amusement in her eyes. As she talked, she almost forgot her dignity in her desire to see the house.

When Dick went out of the room to see if the youngsters were playing in the yard, Mrs. Newton said candidly, blushing a little, "Mrs. Lowe, why do you stay here—especially now with the little one coming? It can't be because you love us very much."

Bette hesitated. How could she convince her that it was love . . . the love of Christ within them for lost souls? Mrs. Newton needed the Lord and she needed Bette to show her the motivation of a real Christian.

"But it is that." She smiled at the yells of the children from the yard as they played with Dick. "But most of all, Dick and I know the Lord wants us here and we'll stay as long as possible. The Lord's proved it, too, by blessing our work even though we're not at the church. We have 50 in the white Sunday school and 37 in the colored work." As she talked she began to feel a little less useless and more confident.

Mrs. Newton shifted uneasily. "Frankly, Mrs. Lowe, Mr. Newton and I thought a lot last night. Rev. Lowe put us ahead of you. Now seeing your home and your concern for—for all of us—well, I think we'll want you back as our pastor and wife." It was only half an apology but it was a complete promise. Pulling on her white gloves, she got up to leave. "By the way, little Bess Hicks told me you were awful tired because you'd been acting like Jesus. Goodby."

After Mrs. Newton's car disappeared down the hill, Dick ran into the house, slamming the door behind him. "Honey." He hugged her hard. "You're wonderful."

"It was you," she mumbled, her face against his shirt. Reaction began to come. If she didn't say something silly, she'd cry. So she giggled. "Kiss me quick, dear, before you become a wealthy and famous preacher." END

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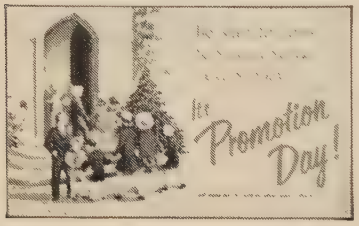
These two colorful *new* invitation post cards will increase interest and attendance on Promotion Day. Each card is lithographed in multicolor on linen-finish card stock. Each features an appropriate illustration and a friendly invitation. Space is provided on back for address and personal message.


It's Promotion Day!

No. 976

Card No. 976 is designed especially for children.

Card No. 977 may be used for any age.

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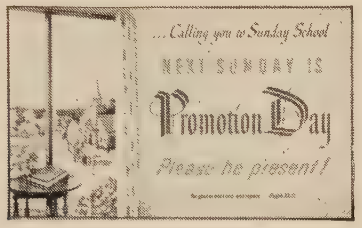
25 cents per dozen; $1.50 per 100

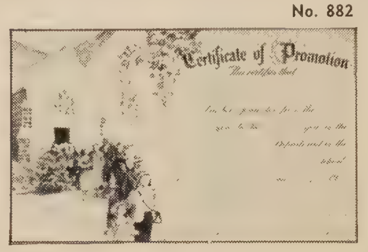


No. 977

CERTIFICATE OF PROMOTION CARDS

These two *new* certificate of promotion cards are lithographed in multicolor on linen-finish card stock and are appropriately illustrated. The low cost of these quality cards enables Sunday schools to issue certificates of promotion at minimum cost. The backs of the cards are blank.

No. 882

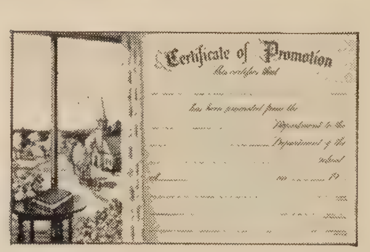


Certificate of Promotion Card No. 882 is designed for promoting pupils from one grade (or year) to another within the department.

Certificate of Promotion Card No. 883 is for promotions from department to department of the Sunday school.

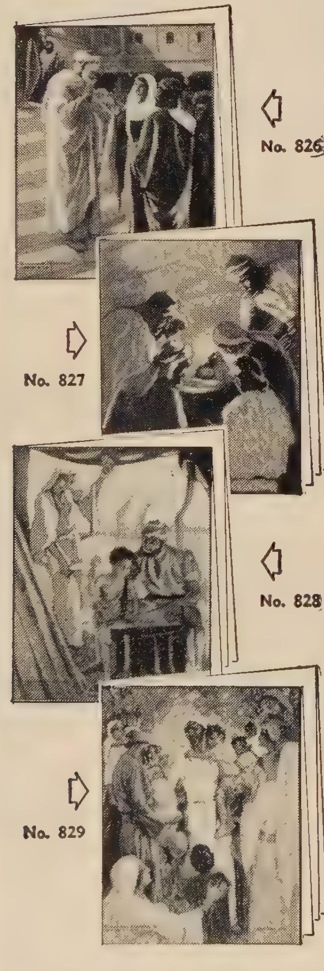
SIZE 3⅜x5⅜ INCHES.

25 cents per dozen; $1.50 per 100



No. 883

ELSIE ANNA WOOD FOLDER-CERTIFICATES



This distinctive, colorful series includes a design for every grade or department in the Sunday school, plus folders for general department-to-department and grade-to-grade promotions, and folders for nursery department and cradle roll enrollment.

On the front of each folder is a four-color reproduction of an original biblical painting by Elsie Anna Wood, outstanding English artist. The back carries a simply-worded interpretation of the illustration. The certificate itself (inside pages) contains space for pupil's name; signatures of the teacher, superintendent, and minister; and date.

Number, Grade, and Illustration

No. 826, Nursery Department Enrollment—*The Presentation*

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No. 829, Cradle Roll to Beginner Promotion—*Of Such Is the Kingdom*

No. 830, Nursery to Kindergarten Promotion—*Jesus and the Children*

No. 831, Beginner to Primary Promotion—*The Feeding of the Five Thousand*

No. 832, Kindergarten to Primary Promotion—*Jesus the Healer*

No. 833, Primary to Junior Promotion—*Jesus in the Temple* (Twelve Years Old)

No. 834, Junior to Intermediate Promotion—*The Sermon on the Mount*

No. 835, Intermediate to Senior Promotion—*The Call of the Disciples*

No. 836, Intermediate to Young People Promotion—*Jesus Stood on the Shore*

No. 837, General Department-to-Department Promotion—*Nicodemus with Our Lord*

No. 838, General Grade-to-Grade Promotion—*The Sea of Galilee*

SIZE FOLDED, 4⅞x6⅜ INCHES;
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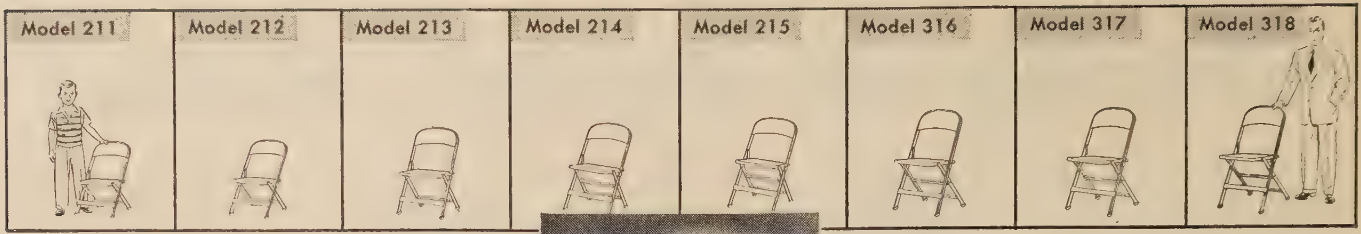

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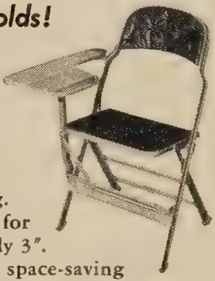

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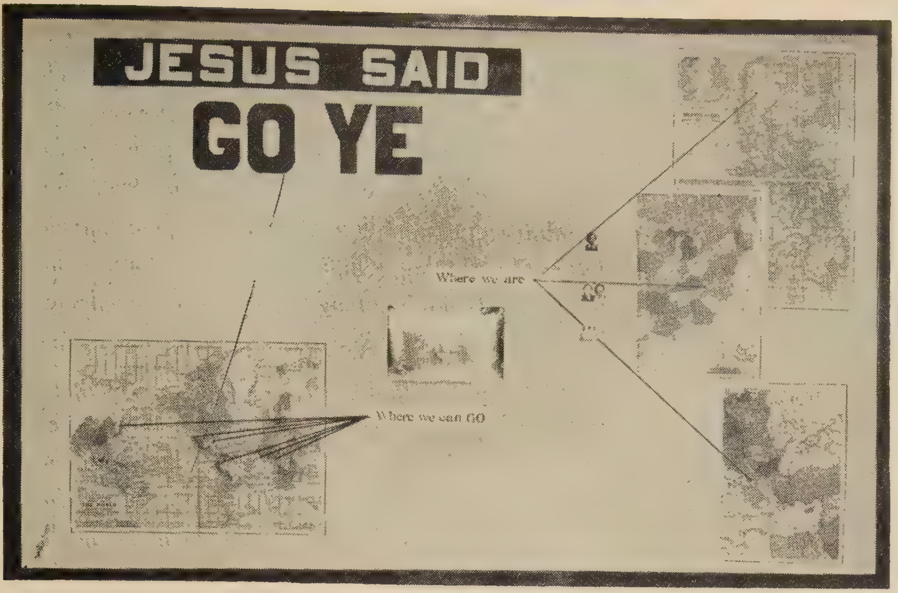


Attractive displays have simplicity, unity, clarity, balance and movement.

Missionary Bulletin Board

by Karl Tauber

AN artist had painted a picture of a dying church. People, anxious for the unveiling, wanted to see what the artist's conception would be. Everyone was expecting to see an old country church with weeds in the yard and everything run down.

They were greatly surprised to see a well kept modern building with open doors showing a lovely interior. But upon closer examination they could see a box in the vestibule marked "Missions," and over the slot in the lid a spider had spun a web.

A growing church is a mission-minded church. The only way interest can be built up and maintained is to keep missions before the people constantly. But anyone who has this responsibility knows what a hard task it is.

Your church can help solve this problem with a missionary bulletin board. By means of visual aids on a board devoted strictly to the cause of missions, you can arouse interest, give information and present needs in a very interesting manner.

For maximum interest, use only one theme on the board at a time. For example, the theme on the board pictured above is "Go Ye." The purpose is to stimulate giving by showing how much there is to be done and how little we are doing.

In the center of the board is a picture of the church. Above it is a sign which reads "Where we are." Red string leads to the three maps showing the location of the five missionaries the church is supporting. Pictures of the missionaries are on each line.

Below the church is a sign which says "Where we can go." Black string leads to other mission fields. Each field presents to the congregation an opportunity for service.

By building displays around missionary letters, special mission days or offerings, a specific need, gains or achievements you can keep missions before the people and they will look forward to it.

If the board is to keep interest and tell the story you want to get across, you must follow the five principles of good display—simplicity, unity, clarity, balance and movement.

Simplicity does not necessarily mean placing just one item on the board at a time. This might be ideal but not always adequate to catch and hold interest and tell the whole story.

Let pictures tell your story with as little reading matter as possible. Keep away from clutter and confusion.

Unity means keeping your material related. Rather than having material flying off in all directions, keep it close or connected with string. It will not be hard to have unity, if you have a definite theme in mind.

Clarity means legibility. Are people able to read and understand what you have put up? Proper spacing and readable letters is the secret here. Avoid fancy and trick letters. Plain block letters cut from colored construction paper or made with lettering guides are best.

Balance means making your board pleasing to the eye so that you have a satisfied feeling after you have looked at it. Have you ever looked at a bulletin board or sign that left you feeling lop-sided? The board was out of balance.

Balance does not mean that all units on the board must be the same size or placed in a perfect geometric pattern. For example, six pictures all the same size placed three on one side and three on the other. You can balance three small items against one large or one small dark picture against a larger light one.

Movement is the arrangement that gives your board life. The human eye travels from left to right and from upper left down to lower right. Arrange material to follow this pattern and you will have movement.

By keeping these five principles in mind as you arrange the material your board will be interesting and useful. END

How To Make Missions Personal

You'll want to put this idea into action right away. It will liven up your missionary program.

by Bernice Flynn

A PRIMARY teacher, waiting to make her pupils more missionary-minded, changes missionary displays every month. She purchased a large piece of masonite, painted it to match her Sunday school room walls and had a carpenter, who was a church member, screw it up.

She purchased adjustable shelf-holders and painted two-ply wood black and put it on the adjustable shelf-holders. She now can adjust the shelves herself to suit her mission display.

One month she may feature Portugal, putting dolls representing that country on the shelf. Missionaries knowing of this display shelf often send back gifts. These packages usually enter this country duty-free except for a 15 cent foreign package charge.

Since it isn't always possible to get curios directly, she keeps on the lookout in the dime store for items that may help set up her display. A visit to Chinatown solved the China display. In many large cities there are special shops representing different countries where one may obtain inexpensive items.

Another Sunday school has adopted all the children of the missionaries they support. On display they have pictures of the missionary children which are changed periodically to keep it up-to-date. The various classes are responsible for children nearest their own age and they send them letters, birthday presents, Christmas gifts and surprises from time to time.

Children treasure even tiny gifts. One beginner cherishes an inexpensive book mark from Japan because it came "all the way from Japan." She was given it as a reminder to pray for someone there. These items are very inexpensive and your missionaries will be glad to supply them for your classes or Bible club boys and girls. Tiny dolls were also sent from Japan. A lady in the church mounted them on pins so they could be worn.

Home missions shouldn't be overlooked. A group of people enjoyed a visit to Chinatown where they helped to put on a program at the mission of their denomination. They had the pleasure of hearing their pastor's message translated into Chinese by an interpreter.

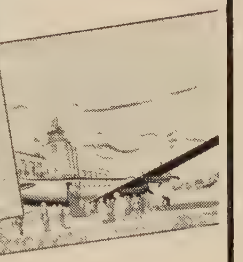
Another Sunday school made a tape recording of new Sunday school ideas to send to the mission field. They sang new choruses and quoted a few verses. The missionary played off the recording and sent it back with a recording of some of his work on the field.

Striving to make missions personal may bear fruit by seeing one of your own young people become a missionary some day. END

Use These Cokesbury Attendance Cards and Seals To Increase and Maintain Class Attendance . . .

No. 782

No. 781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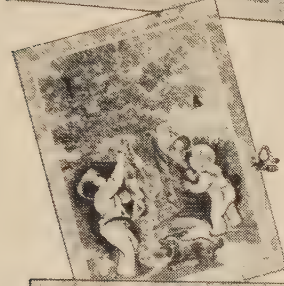
No. 783

Tested and proved in Sunday Schools throughout the country, these beautiful Attendance Cards and Seals will hold attendance at a high level, increase the offering, and bring in new members in your children's classes. Big (10½x8 inches), appealing to children, the cards are beautiful full-color reproductions of paintings made by famous artists especially for this series.

Give each class member a card, and every Sunday he is present and on time give him a seal to stick on it. Give each new pupil a card with enough seals to bring him up with the rest of the class. While a card may be used as many as thirteen Sundays, it should not be used after class interest lags—select a new design regularly.

No. 784


No. 785

No. 786

No. Card	No. Seal
780 Airplane	780-S Airplane
781 Baby Chickens	781-S Baby Chicken
782 Rabbits	782-S Rabbit
783 Butterflies	783-S Butterfly
784 Christ Blessing Children	*784-SB Boy *784-SG Girl
785 Christmas Tree	785-S Candle
786 Collie Dog	786-S Collie Dog
787 David the Shepherd Boy	787-S Sheep
788 Easter Morning	788-S Easter Lily
789 The First Christmas	789-S Wise Men, Shepherds, and Sheep (assorted—104 per package)
790 The First Easter	788-S Easter Lily
791 The Good Shepherd	787-S Sheep
792 Jesus and Children of the World	792-S Children of the World (assorted—104 per package)
793 Jesus and Lilies of the Field	793-S Lily of the Field
794 Kittens	794-S Kitten
795 Noah's Ark	795-S Animals (assorted—104 per package)
796 Shetland Ponies	796-S Shetland Pony
797 Squirrels	797-S Squirrel
798 Turkeys	798-S Turkey
799 We Go to Our Church	799-S Children (in pairs)

*Packed separately—100 per package. Specify which is wanted

No. 787

No. 788

Cards 45 cents per doz.; $3.50 per 100

Seals 30 cents per package; each package contains 100 seals, except where noted

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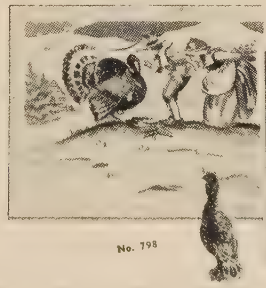
No. 798

No. 789

How Valuable is Your Church?

by Clyde V. P. Anderson

ONE COLD January night a passerby noticed flames blazing through a church window. Immediately after pulling the fire alarm, he tried to find the church custodian. Since the valuable first five minutes of the fire had long since passed, the flames were rapidly lapping up the sanctuary.

By the time the janitor and the fire department arrived, the interior was already gutted and flames were licking the ceiling.

Things To Do This Month

YOU'RE in the Contest and off to a good start, but you must keep right on the job all the time. Don't let a thing slip. Check the following to see that everything is under control.

1. Publicity committee should send out first mailings and see that all announcements are in on time.
2. Visitation committee should now have the community mapped out to begin door to door visits. Set aside one or two nights a week for visitation. Those visiting should be equipped with cards, announcements, tracts and gospels. Be sure to have prayer before visitation.
3. Plan the contest percentage rates to be used in showing the attendance progress.
4. Appoint contest photographers.
5. Secure drivers willing to use their cars. Make bus arrangements. Plan time schedule and route.
6. Secure musical talent and special speakers.
7. Arrange for the "kickoff" banquet or other opening event.
8. If you are planning a parade, be sure to check with city officials to make it legal. Organize it well.

Three hours later the fire was brought under control with an estimated 70 per cent loss to the church.

Could this happen to your church? Is your church properly protected if it should?

The National Fire Protection Association says that 39 per cent of church fire losses are uninsured and have to be borne by parishioners. More than 50 per cent of church structures are totally destroyed and 19 per cent are 75 per cent damaged.

Since the church is the responsibility of every member, each one should check with his church board to determine the answer to these questions.

1. What is the present value of your property?
2. Has this value been determined by a

(*Continued on page* 78)

Haitian fishermen used their skill to good advantage to catch and win men.

Contest Gain of 1,000

WHEN a Sunday school in Port-au-Prince, Haiti, decided to enter the 1952 International Sunday School Attendance Contest, it had problems galore.

In that French-speaking island between Cuba and Puerto Rico, Sunday schools are unusual. They have been stressed only in recent years. To build a huge attendance is not easy, since Roman Catholicism is the state religion.

In spite of these obstacles and many more, the Haiti Sunday school asked for a registration blank. Not only did they enter, but with an average attendance of 247 for September 1952, they set their goal in great faith above 900 to be reached during the six weeks of the contest.

But how would they publicize the contest? The overseer of the Church of God stated frankly, "The telephone system in Haiti is terrible. Few people have telephones, and the phones that are in homes seldom work."

A direct mail program wouldn't work in Haiti either. Most of the people are unable to read. Even if they could read, the mail probably would never get to them because of the poor address system.

Overseer James Beaty wrote, "People live in very crowded conditions; perhaps several families will live in a small area behind the house that faces the street." Consequently mass publicity was an impossibility.

Another hindrance to an attendance contest was the problem of sufficient teachers. Lack of education and experience meant that few were qualified to teach.

And even if there were enough teachers, what could they do about Sunday school materials? The lessons for the entire school would have to be in French. But with French Sunday school material unavailable, the goal of 900 looked even more senseless.

What's a contest without extra object lessons, unusual materials and exciting awards? The Church of God Sunday school of Port-au-Prince would have to order them from the U.S., wait for the next shipment and then pay 50 per cent more as customs duty for the articles. If they planned to get 900 into Sunday school, they would need quite a few prizes.

In the face of all these barriers, they decided to go ahead with the contest. Overseer Beaty and Pastor Bernard Lacombe rolled up their sleeves and went to work.

Long in advance, they made thorough preparation. They organized committees, sent for awards and prayed earnestly.

The missionaries wrote and mimeographed their own lesson books in French for the pupils. That in itself was a gigantic undertaking. But with that completed, they wrote a teacher training course and announced classes to train prospective teachers. That took care of several problems, but the goal of 900 was still far away.

The big job was personal visitation which the Sunday school members themselves did. In preparation for the contest 3,278 people were personally contacted and invited to the Sunday school.

For a contest theme, they chose, "Fishers of Men," for three reasons. First, fishing is one of the chief means of livelihood in Haiti. Second, only a short distance from the church, fishing boats dock to unload their daily catch. Third, they felt that if Jesus used it to bring disciples to Himself, it was certainly worth while enough for this Haitian Sunday school to try.

With the theme song, *I Will Make You Fishers of Men,* and awards of small metal fish given to those who brought visitors, the Sunday school was ready for the contest.

Then came Oct. 5, 1952, the first Sunday of the contest. The Sunday school which averaged 247 in September was jammed with 1,105 on the first contest Sunday, almost 200 more than its goal. Throughout the six weeks it never dropped below 1,000. One Sunday the attendance went up to 1,324. This was 1,000 more than the average of the previous month.

But one especially happy result of the contest was the fact that, according to Overseer James Beaty, 43 persons received Christ.

Yes, the Sunday school in Port-au-Prince, Haiti, had problems, but a mixture of old-fashioned faith, ingenuity and work brought them the second prize in Class C of the 1952 CHRISTIAN LIFE Sunday School Contest.

END

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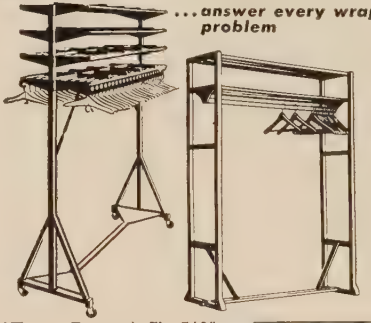

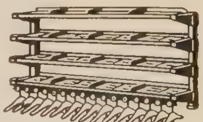

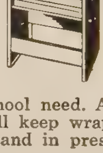

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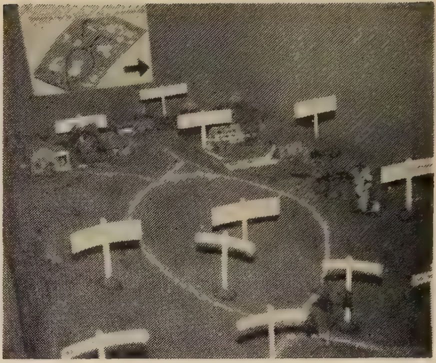

Model mission stations provoke interest.

How To Increase
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This plan is sure to arouse not only the young people, but the entire church to become more vitally interested in missions.

by Helen Ferree

HOW can we make juniors and intermediates vitally concerned about missionary activity? In our church a project by our intermediates was the answer. Not only were the intermediates aroused, but the entire church became enthused as well.

Our missionaries in Africa were asked to send a sketch of the location of their building, both completed and to be built. A teacher drew a scaled sketch for our proposed model of the mission.

First, a topographical map of the very hilly terrain was made of chicken wire, sawdust and water and painted brown or green. The highway with the trails was clearly marked. Buildings were made of a light wood frame covered with paper and painted to represent stone or adobe brick. Round native huts were made to look like mud huts with thatched roofs. Partially constructed buildings were made.

Each building had the appropriate marker, such as "home" or "partially constructed church;" proposed sites of the church and the school were also marked. Along the highway were directional signs, giving the distance to the nearest post office, drug stores, hospital, general store, railroad and port.

The completed model, about 4 x 6 feet, was made over a period of four months, one night a week.

Later with beaver board, a corner of one of the classrooms opening into the rear of the church was fitted for the display of the model. At each service, it is spot-lighted and always attracts attention. The entire church, as well as the intermediates, has become much more interested in these missionaries.

Now plans are to have the juniors make a model of a jungle village in Yucatan. We expect our people to be as deeply interested in our missionaries there as they are in those in Africa. END

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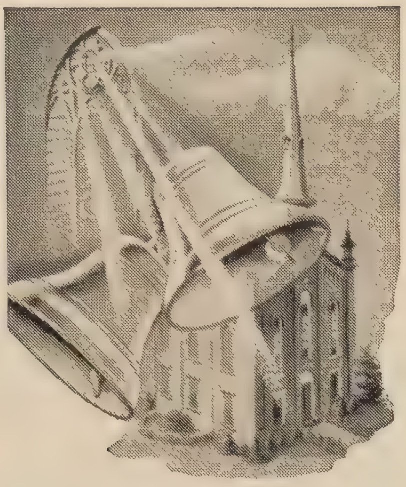

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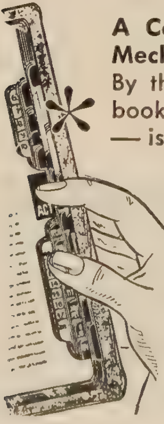

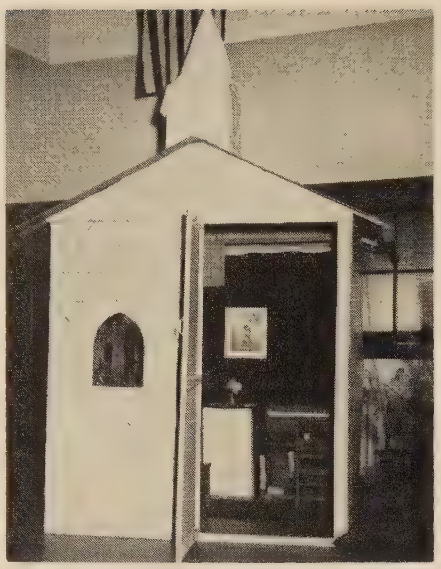

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by Percy Blake

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A corner of the Primary room was the location. Since the room was used for Junior church and for church school work, the project could be fitted into either period. A building committee, made up of the leaders among the children, gave consideration to the matter of materials and the construction of the skeleton building. They had some adult help, of course, but they also shared the fun of finding out what can be done when folks put their heads together for a definite purpose.

The church custodian had some wood from crates that had been discarded at the church, and he fitted them together for a suitable framework, walls and roof and a door large enough for children to go in and out easily.

Heavy cardboard from cartons proved suitable material for side walls, but how could a roof be made that would surely shed imaginary rains? A furniture store had the answer to that, for they gave us two heavy cardboards, each large enough for one side of the roof.

Since a church needs light, a committee of children took that for their problem. Of course holes could be cut in the walls, but what church does just that? A white paper was neatly fastened over the openings, but several children felt that was not enough to really made church windows. So colored paper was brought, and an adult helped to make a set of imitation colored windows that

(*Continued on page* 78)

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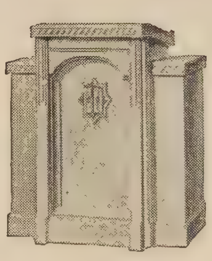

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by Agnes Choate Wonson

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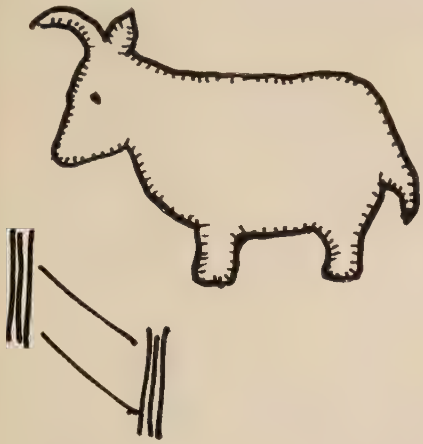
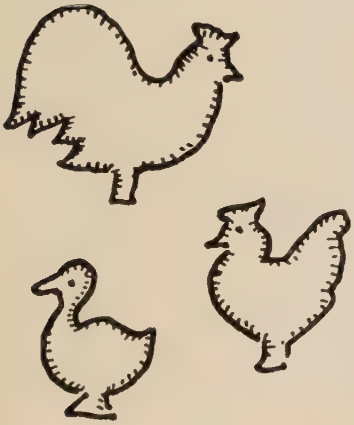
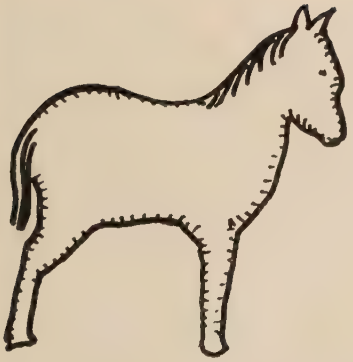
Before cutting out animals, color lightly as desired. Cut out. Then place and replace the animals all over the farm yard.







While the children are placing the animals on the flannel, they should be told that all these animals were made by God on the sixth day of creation. They were made to be man's helpers and friends, just as man, who was created on the seventh day, was made to be the friend of God. Let's be sure to thank God for these wonderful friends He has given to us.

END

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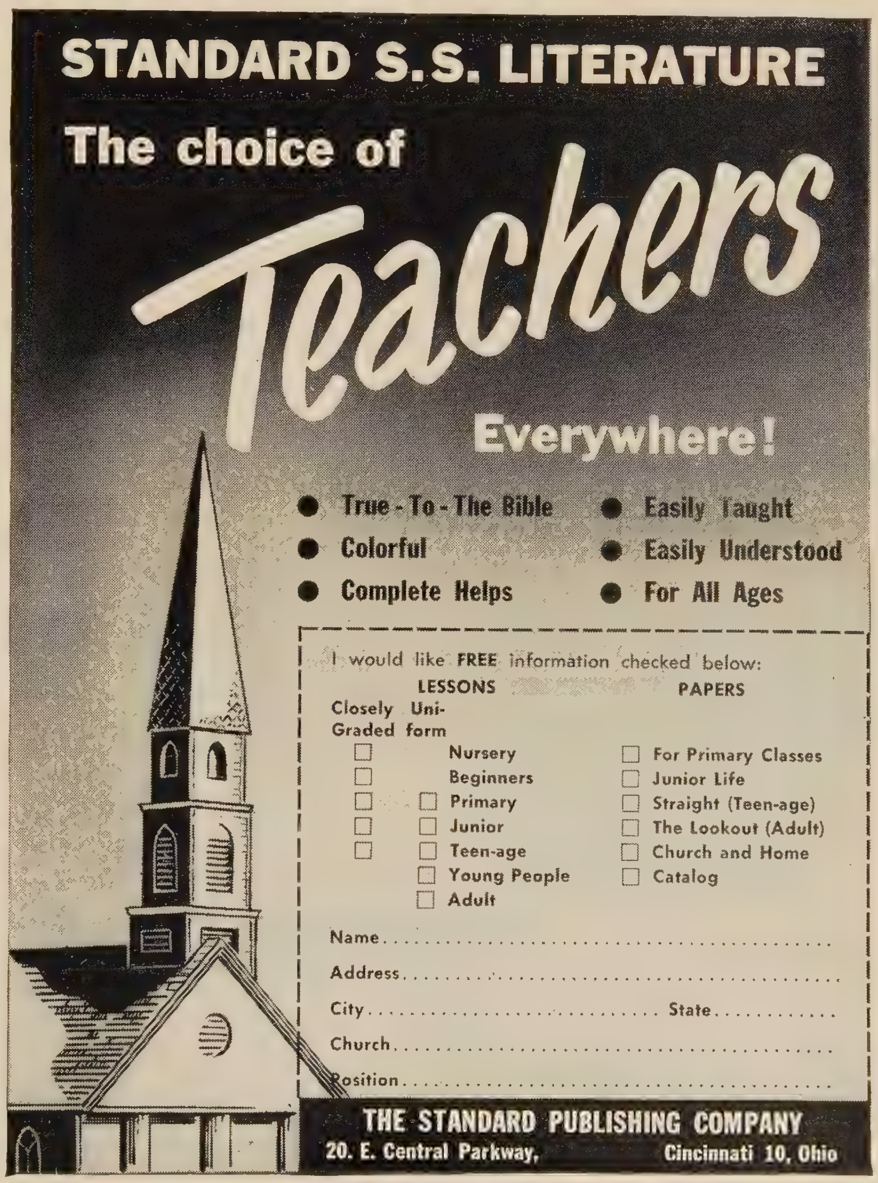

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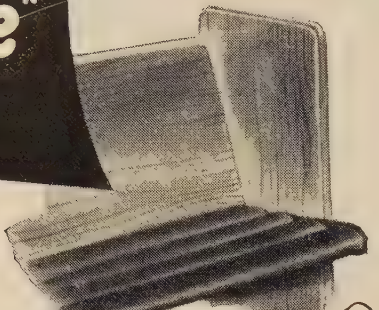

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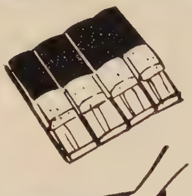

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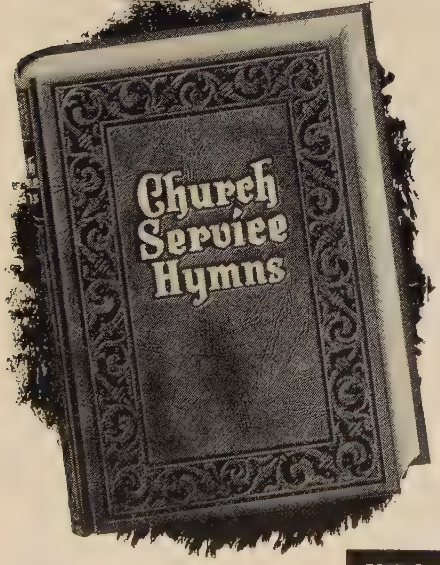

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FINGER STORY

Baby Moses

by Betty Nicholson Muller

AT ONE time the Hebrew people lived in the land of Egypt. They grew in number (Fig. 1) until the land was filled with them. The king of Egypt, who was called Pharaoh, was afraid of the Hebrew people because there were so many of them (Fig. 1). He made them slaves and made them work hard. Still they grew and grew. Pharaoh tried to think of some way to get rid of the people. He decided that all the boy babies should be thrown into the river.

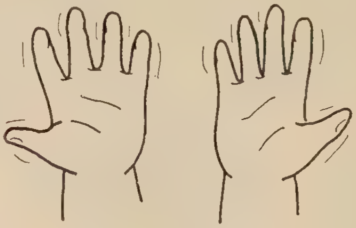

FIG. 1

Now just at that time there was a Hebrew woman named Jochebed who had a new little baby boy. And she held him in her arms (Fig. 2) and rocked him. He was such a fine little boy and she didn't want anything to happen to him so she hid him (crouch over arms held in the position of Fig. 2) until he was three months old. But a baby wiggles and cries and laughs and it's hard to keep one hidden.

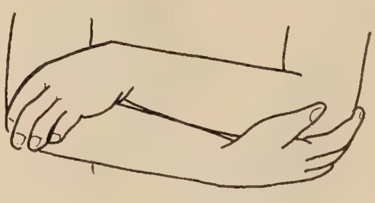

FIG. 2

God helped Mother Jochebed think of a plan to save her baby. She took some bulrushes from the river and made a little basket (Fig. 3). She covered it on the outside with pitch and slime (Fig. 4) so it wouldn't leak, and then she put the baby in the basket (Fig. 5a), (Fig. 5b) and covered him up (Fig. 6). She put the basket in the water by the river's edge and the baby's sister (Fig. 7) stayed there to see what would happen.

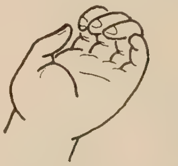

FIG. 3

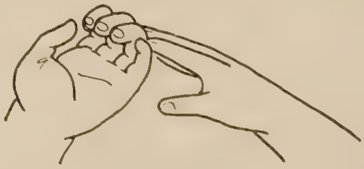

FIG. 4

Just then Pharaoh's daughter came down

to the river with her maidens to wash herself. She saw the little basket and had one of her maids bring it to her. When she lifted up the cover (Fig. 8) there was the little baby boy! Do you know what the baby did? He went, "Wah! Wah! Wah!" He was so little and sweet and helpless, that the princess loved him and wanted to keep him.

She said, "This is one of the Hebrew's children."

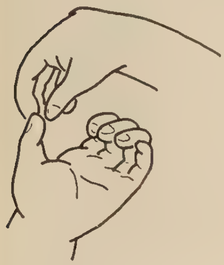

FIG. 5A

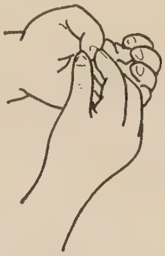

FIG. 5B

The baby's sister (Fig. 7) was there, remember, and she asked Pharaoh's daughter if she would like to have a Hebrew woman take care of the baby for her.

Pharaoh's daughter said, "Yes, go find someone."

So the little girl (Fig. 7) called her *very own mother* to care for the baby.

Didn't everything work out just fine? Mother Jochebed had her baby once again and she could love him and rock him (Fig. 2) without fear because now he belonged to Pharaoh's daughter. God worked it all out because He had great plans for Moses.

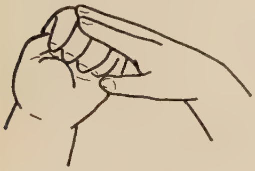

FIG. 6

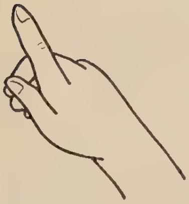

FIG. 7

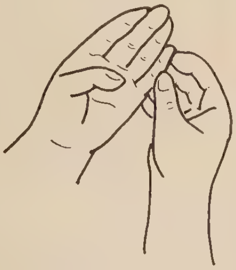

FIG. 8

When he was older he lived in the palace and was brought up as a king's son. He was called Moses because that means "drawn out" of the water. END

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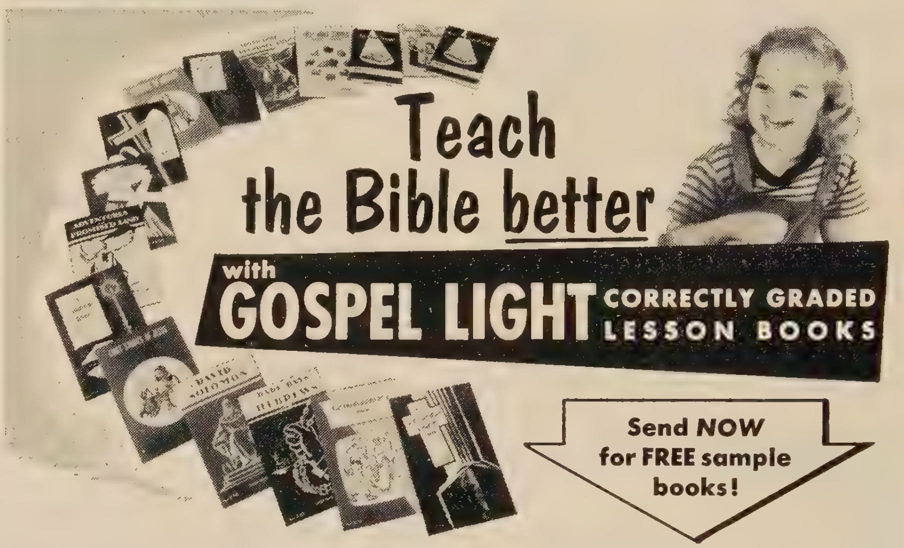

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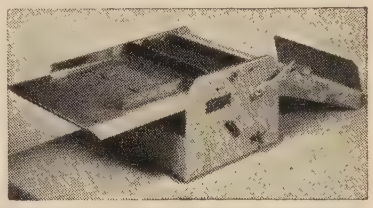

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CHILDREN BUILD

(Continued from page 74)

satisfied young minds and emphasized the windows in the sanctuary of the real church.

What about seats? Some kindergarten chairs were taken and installed in neat rows with a comfortable aisle down the center. Little folks can be very particular about a sanctuary they themselves are developing.

Although we were now ready for the worship, we had none of the things we needed for that. Another committee was formed. A cardboard box was covered with white paper. On it were placed an open Bible, paper flowers supplied by the children, and offering plates. When finally the result was open to the general public, very few viewed this worship center without a throb of true inspiration.

Even music was provided. The kindergarten borrowed a little folding organ with a hymn book upon it. Often some child entered the room to play the organ.

Roof and sides were done, windows had been installed, even colored windows had been made. The inside was all arranged. Yet it didn't seem entirely like most colonial churches. It needed a steeple. So, another problem led to another committee and a group of youngsters put their heads together to see what could be done. A steeple was made and duly placed in position. Although it has not the lines nor the beauty of many of those around us, it has served its purpose.

Now the children felt their parents and friends should see it. Invitations were prepared and sent home, inviting parents and the church people to attend the dedication. Several were appointed to be at the door to welcome the arrivals and show them the church. The children sang *O, Come to the Church in the Wildwood;* the pastor offered a prayer of dedication; and the project had done its work. END

HOW VALUABLE IS YOUR CHURCH?

(Continued from page 70)

competent appraiser recently?

3. How much insurance is now effective on your church property?

4. Are you aware of the co-insurance clause?

5. Are all your policies uniform?

6. Is your insurance company financially strong and in a position to give good service?

7. Are the contents of your church insured as well as the building?

8. Do you have liability insurance in case of a personal injury?

9. Are you aware of the requirements your church can meet to reduce your insurance costs?

10. Do you have fire extinguishers and exits marked clearly so they can be used in case of emergency? Fire extinguishers are a "must" for every church.

Although insurance premiums constitute a sizable expense item to churches, yet it is safer to be well covered and avoid the fire disaster that strikes churches of all types without warning. END

PERILOUS BUT POTENT

(*Continued from page 19*)

For gospel witness in Japan we are down to the bedrock of reality in our warfare for Christ. Added to the traditional religious enemies of the Gospel, Communism has quelled the superficial, post-war interest in Americanized Christianity, but underneath there are still deep heart-hungers which only the Gospel can meet and which it is meeting in many places.

An encouraging note was released last month in the latest missionary survey revealing there are 1,200 gospel-preaching, Bible-believing missionaries in Japan now, over two-thirds of the total Protestant missionary population. The church is small, probably not over 300,000 Protestants of all kinds. But the potential for church growth is still unrealized as these missionaries are just leaving language study to fan out into Japan's 10,000 cities and villages.

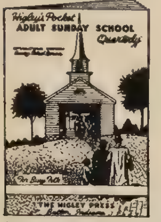
Over 12 million Scripture portions have gone out through the Bible Society since the war. This year the Pocket Testament League will complete the distribution of 10 million gospels of John. The Gospel is going out weekly over one island-wide radio chain, and numerous other Christian broadcasts are being aired weekly. To evangelize these 85 million at present looks impossible, but God is able. Given time, by the grace of God, great victories will yet be won here.

In the Philippines, too, the gospel picture is shaded light and dark. With her scattered millions speaking 90 languages and dialects, upset by political strife, the Philippines as yet have seen no great gospel movement. But radio, through the powerful voice of DZAS, "The Call of the Orient," is reaching its remotest atolls. Strategic Bible schools are slowly growing. Many more missionaries are entering. If the door remains open, the prospects are brighter than ever in missionary history.

And Indonesia offers possibly the greatest unreached area of missionary challenge in the Far East today. Picture 3,000 islands, stretching 3,500 miles, cradling 80 millions of people speaking many languages. Dot these isles with a meager handful of missionaries, and you will see only vaguely the need of these hitherto neglected islands. And the blood of martyrs cries out that these islands be entered.

When missionaries Walter Erickson and Edward Tritt of The Evangelical Alliance Mission died for Christ in New Guinea last September, they were spearheading missionary advance into a Stone Age civilization which has never heard of the true God and Christ, His Son.

This vast island expanse is one of the greatest challenges in modern missions. Little as yet is being done. The Re-



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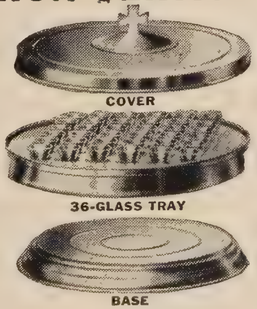

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formed Church, the Christian and Missionary Alliance, several Baptist groups, The Evangelical Alliance Mission, the China Inland Mission (Overseas Missionary Fellowship) and others are struggling against visa difficulties and strong opposition to enter these forbidding doors. Pray that the blood of these martyrs may be the seed of a strong church.

One word sums up the gospel crisis in the Far East today. That word is "Potential."

Missionaries are coming in. Strong churches offer possible national leadership in Formosa and South Korea. Literature, radio, Scripture distribution, new mass methods of gospel witness, such as correspondence Bible courses, are reaching the hinterlands of these nations.

But as yet pitifully little has actually been realized in church planting and indigenous church growth and evangelism.

Against the tiny gospel army is pitted the most powerful and effective foe of the Gospel in the history of the church. The balance will be swung by you who read this report. On every hand missionaries and Oriental Christians cry to you for the vital need of this perilous hour for the Orient. Pray. END

THE BOOK OPENS

(*Continued from page* 25)

Italian government and the Protestant Church of Christ in Italy. Then why not issue a formal protest to Colombia, when it is undeniably violating the Inter-American Declaration of Rights? Here is a place where every reader of CHRISTIAN LIFE can make his voice heard.

3. Prayer is perhaps the most important weapon of all against the persecution trend. People in Latin America are praying, often in large meetings which gather at 5 or 6 a.m. But how much prayer is going up from the northland?

Ken Strachan of the Latin America Mission says, "There is only one sure means of helping persecuted Christians. It is clearly set forth in the record of persecutions down through the church's long history, that the hand of cruel oppressors was stayed, the mouths of lions closed, the doors of prisons opened, the blood of the martyrs converted indeed into the seed of the church—when 'prayer was made without ceasing of the church unto God'" (Acts 12: 5).

4. Preparing nationals is a task which is all-important also for the future of the national church in Latin America. Missionaries are for today, not tomorrow. A strong indigenous church must be built which will provide its own preachers, evangelists, teachers, nurses and Christian workers if the evangelical movement in Latin America is to endure.

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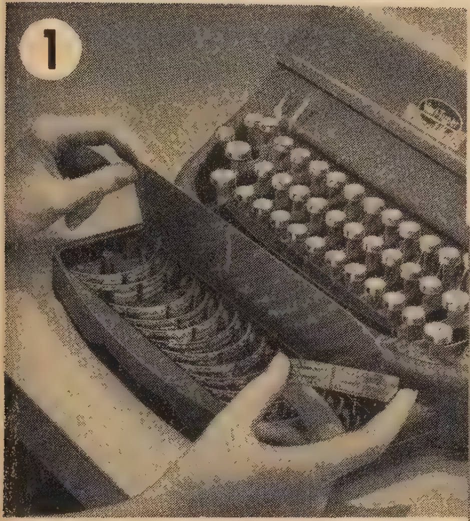
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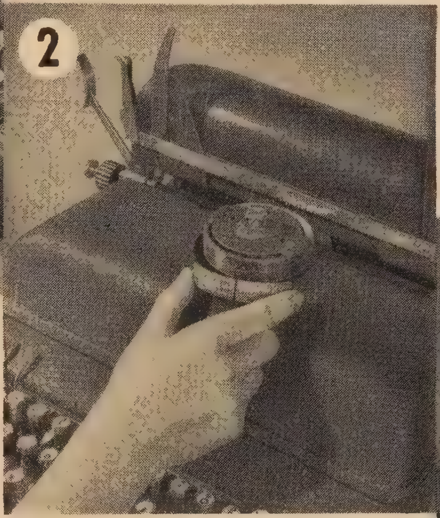
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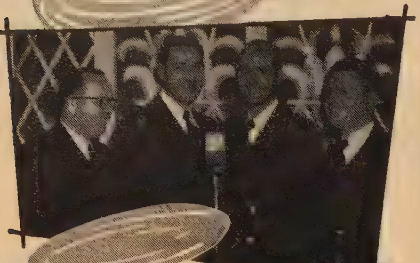

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115	My Anchor Holds, Sweet Hour of Prayer
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139	The Rose of Sharon, The Old Time Religion
141	Precious Memories, Just as I Am
143	Give the World a Smile, Saviour Like a Shepherd Lead Us
149*	Shine for Jesus, Old Rugged Cross
155*	On the Jericho Road, Climbin' Up De Mountain
157*	Jesus Lover of My Soul, In the Garden
159*	Life's Railway to Heaven, Alone
161	Beyond the Sunset, When We See Christ
163	Just a Closer Walk With Thee, What a Friend
165	Saved By Grace, I Know That My Redeemer Liveth
167	Sometime We'll Understand, In the Sweet By and By
173	I Love to Tell the Story Faith of Our Fathers
175	Praise Him, Praise Him, Moment by Moment
177	Stand Up, Stand Up for Jesus, Tell Me the Old, Old Story
179	O Love That Wilt Not Let Me Go, We're Marching to Zion
181	Wonderful Peace, Beautiful Isle of Somewhere
183	Honey in the Rock, Whispering Hope
185	Farther Along, My Sins Are Gone
187	Just a Little Talk With Jesus, Hold the Fort
189	We Shall Rise, We'll Understand It Better
191	This World Is Not My Home, Never Alone
193	Old Account Was Settled Long Ago, Jesus Saviour, Pilot Me
195	Meet Me There, Under His Wings

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Some feel that seminaries and Bible institutes are the most basic missionary tool of all, with primary and secondary schools a strong second. But how many North Americans are burdened to help make such schools possible?

5. The last suggestion is for more planned strategy in our missionary endeavors.

Have we noted the current trend toward urbanization? Have we realized that this means a more open-minded and cosmopolitan outlook?

Great cooperative city-wide evangelistic campaigns are part of the answer. Gospel radio programs, young people's Bible clubs, English classes with the Bible as textbook, "lecture" series in neutral places, attractive bookstores and literature are others which some mission boards are stressing.

> **W**ilt thou go surely and meet and grasp God rightly, so finding grace and help in Him? Be not persuaded to seek Him elsewhere than in the Lord Christ. Let thine art and study begin with Christ and there let it stay and cling.—*Luther.*

Especially timely right now is radio. Perhaps one of the most significant developments in missions anywhere is the new interdenominational Pan-American Christian Network. Headed by Robert and Eileen Remington, the network is producing top-quality programs to broadcast in places where neither talent nor equipment would otherwise make them possible. In Ecuador the pioneer missionary radio station, HCJB, carries on with its world-wide ministry.

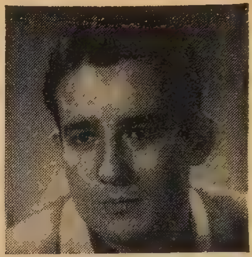
Still another strategy should be mentioned—the non-professional missionary. If Colombia or some other country is closed to "missionaries," it presents an ideal opportunity to Christian businessmen, engineers, teachers. And in many ways a non-professional can accomplish things an ordinary missionary cannot.

Now how does all this affect the readers of Christian Life? Latin America stands at the threshold of a new day. A continent which has traditionally worshiped a dead Christ and His deified mother is beginning to discover that salvation is not something to be painfully earned after all.

The battle in Latin America is God's, not ours, and yet He has called us to a definite part—by urging our government to take action, by publicizing the persecution and intolerance of the Catholic church, by taking a commission to pray, by helping to train more national leadership, by choosing our strategy and then sending the men to carry it out.

While our government spends thousands in men and money to win favor there, are we really doing enough to save a continent from a lost eternity?

END



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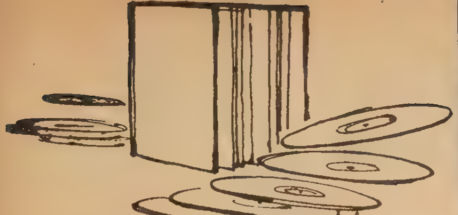

RECORDS

Wendell P. Loveless
editor

FOR TEACHING OR YOUR LISTENING PLEASURE

New Releases for Your Library

THE BIG news this month is that Al Smith and Helen McAlerney Barth have just made four sides for Singspiration Sacred Recordings. When Al brought some "test pressings" of these to me, I said, "Why not put these out in an album and label it 'Restful Songs'?" I can't think of a more appropriate title for the collection than that. I feel that they are some of the best these two singers have done. You can hear every single word, which is quite a feat even for a duet.

Doug Fisher and Gil Mead furnish the accompaniments. They are in such good taste and form that they almost make an ensemble with the singers, instead of simply an accompaniment.

The songs are *The Savior for Me* (Schuler and Runyan); *I Want To See My Savior First of All; Oh, It Is Wonderful;* and *Back of the Clouds.*

■ To thousands of people, the names of Merrill Dunlop and Lance Latham are synonymous with the best in piano and organ music. Some time ago they recorded three discs of two-piano numbers, but I didn't hear them until rather recently. Immediately after I played them on my own radio program "Notes and Beams." Listeners have been requesting them over and over again ever since.

These two boys have the finest of musical technique. In addition, they have worked together so long that they have a sensitive musical "give and take" when together at the instruments. And, too, their arrangements of the numbers they play are exceptionally interesting. They do a two-side arrangement of *Joy To the World.* Then there is *Come, Ye Thankful People, Come;* and two beautiful settings for some Spirituals, *Nobody Knows De Trouble I've Seen,* and *Swing Low, Sweet Chariot;* and a most attractive arrangement of *My Jesus, I Love Thee.* These are all on Sacred labels.

■ I must tell you about two Long Play releases which have just came out. One is a collection of choral numbers by the Evangelical Theological Seminary Chapel Choir of Naperville, Ill., released under the Super label. This is a fine male ensemble, trained under the direction of Gordon Farndell. Super has done an excellent job, as usual, with the technical and mechanical details. This is the type of recording where engineering experience and skill show up to excellent advantage.

The list of numbers include *The Creation* (a most interesting descriptive piece); Bortiansky's well-known *Glory To God;* Handel's *Allelujah, Christ is Risen;* a fine arrangement of *When I Survey the Wondrous Cross;* a medley of *Have Thine Own Way* and *All The Way My Savior Leads Me;* and F. Melius Christiansen's enduring classic, *Lost In The Night.* You will find this LP a most desirable addition to your library of sacred recordings.

■ Another LP is that put out by International of some of the songs of baritone Earle Anderson. Here is a glorious voice which has color, sweet quality and dramatic force. I do hope that we shall hear more of him. And look at the list he has chosen to record: *The Holy City, Just for Today, Sweet Little Jesus Boy, I'd Rather Have Jesus, The Unveiled Christ, Overshadowed* and *The Rose of Sharon.*

While we're speaking about International Recordings, let me mention two of the numbers released of the King's Men male quartet. They have done several of the old hymns, and have done them in a reverent fashion, as well as tops musically. But there are four sides I like especially. They are *O Master, Let Me Walk with Thee, Break Thou the Bread of Life, Art Thou Weary* and *Blest Be the Tie That Binds.* Roy Urseth, organist, furnishes a fine accompaniment.

■ Don't you dare miss the new RCA-Victor release of Jimmy Carroll and Earl Wrightson singing, with orchestral accompaniment, *Always Remember* and *He Was There.* Recently I gave a rave review to these two voices in John Peterson's *It Took a Miracle.* I hope they do a long list of numbers of this sort. There is a "robusto" and brilliance to their work which is most attractive.

If you have practical or unique uses for sacred recordings in your own ministry, tell me about it, so that I may pass along the word to our readers. END

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AFRICA

(Continued from page 35)

Indians outnumber Europeans two and one-half times; in Uganda, ten times.

Mission stations have always included hospitals, schools and homes. Recently as programs to train African evangelists and pastors have been expanded, more Bible schools have been built. Such solid work results in a strong indigenous church which can carry on by itself when outside assistance is cut off. The church in Ethiopia, for instance, though cut off from American and European aid through the last war, developed wonderfully by itself and now welcomes foreign missionaries largely as advisors and teachers only.

Using modern communications to reach Africa's millions, the Sudan Interior Mission has begun a continent-wide newspaper, *Africa Challenge.* In Nigeria a new gospel radio station, ELWE, is being established to reach more of Africa than ever before.

One outside force is playing a major role in the present restless stirring felt throughout the continent. But that force has many faces. Called variously, an "awakening," rising nationalism, quest of liberty, and spreading communism, there is probably a little of each involved in the composite spirit.

Missionaries, being ministers of the Gospel of liberty, can sympathize with this longing in African hearts. But, for the most part, the motive behind the present restlessness in Africa is identical with that desire for independence which first spawned sin.

Therefore, evangelical missionaries are faced with the problem of discerning the real spirit behind the current unrest and encouraging the right motive along Christian lines. In this endeavor they are frequently hindered and misunderstood by governors and governed alike.

Nationalism has been one of the greatest obstacles to the missionary in Africa. In Kenya and South Africa, gospel workers seek to avoid the political racial controversies effected by Mau-Mauism and Malan. But the middle course is practically impossible.

While nationalistic terrorists are not opposed to the Gospel, they are opposed to the white man. And since the Gospel is frequently linked to the white man, it indirectly comes in for its share of abuse.

Yet some mission boards are looking at nationalism as a blessing in disguise. Because it forces responsibility upon native leaders, missionaries are training natives with new enthusiasm.

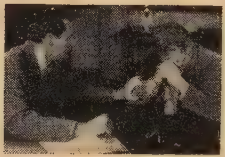
As African countries raise their education standards, some veteran missionaries who lack teaching requirements must either abandon their mission schools or return to the states for more education.

(Continued on page 88)

AMERICA'S LEADING EVANGELICAL FILM LIBRARY
Announces a New Film
"MIRACLE"
Unusual Film Production - Bob Jones University

This is the story of Joe Parelli, who was beyond human help, doomed to worse than living death, and the MIRACLE it took to save him.
26 Minutes
Rental $10.00

I BEHELD HIS GLORY
The story of Cornelius the Centurion who heard from Thomas the events concerning the triumphal entry, the Last Supper, Gethsemane, the trial, crucifixion and resurrection, and how he came to believe in Jesus.
55 Minutes—Rental: Color $25.00; B&W $15.00



WITH HIS HELP
There is little that an alcoholic can do for himself until he is willing to let God help him.
30 Minutes
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This is the story of Ashkee, a Navajo boy who studies to become a medicine man, but who through a series of misfortunes, loses his faith in his Navajo gods.
40 Minutes, Color
$15.00 Rental

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HARRY BRISTOW
editor

Balancing the Film Diet

SUCCESSFUL film programs must be well balanced with a carefully selected list of subjects. To permit programs to use only one type of film will soon cause warpage of thought and a let-down in interest. Film showings in churches can be regulated by following church programs set up by the denominations or local pastors.

Church schools should have no problem in this realm; however, in youth rallies and other independent showings much thought must be given to the film diet. Most films if carefully studied, can have an evangelistic application. but they should eventually teach all the doctrines of the Christian faith, such as stewardship, missions, social work, etc.

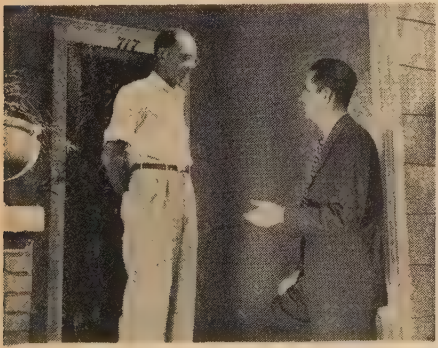
If you expect to have a successful film program you must by all means plan a film program that will declare "the whole counsel of God."

To assist you in your selections, topical listings and utilization materials are available from your local library.

▪ *Korea*, a Gospel Films, Inc., release, photographed by Dr. Fred Jarvis, United Nations correspondent for CHRISTIAN LIFE, brings to the screen the news from behind the every day news of the Korean war. Few documentaries carry as much detail. There are scenes of front line action, Panmunjom truce headquarters, a visit with Syngman Rhee and the Eisenhower welcome. You will be stirred as you look upon the ruined cities, destroyed churches and the tragic results of the war upon the populace. Through all this the Christian Church has stood firm and her testimony has literally brought multitudes to accept the Gospel of Jesus Christ.

This film can be used to give the challenges of "go ye" and "send forth." This film is most timely and I recommend its use in youth rallies and missionary-minded churches (30 minutes in color).

▪ *And Make Disciples* is a Broadman Film Production, one in a series of personal evangelism films. The subject matter of this edition is the function of the Sunday school class in personal soul winning.



Broadman film instructs in witnessing.

The story is one of a teacher who realized his failures and did something about it. Attending a Sunday school clinic, he learned among many things that evangelism is every Christian's business. Returning to his own field of labor, he gave more time to preparation and he taught to reach the lost. This spirit became contagious. The class was organized and plans were set for visitation. Prospects that were once just names became real men, new active Christians. Their vision grew as they reached out to establish a mission church in a non-churched area.

Suggested uses of this film would be with Sunday school staffs, men's classes and wherever there is an interest in personal evangelism (15 minutes in black and white).

▪ The finest evangelical film yet to come out of the Family Film Studios is *With His Help*. It definitely exalts the Lord Jesus Christ.

This is the story of an alcoholic, Bob Turner. Will power had no influence in this man's life. Although he promised his daughter he would never drink again, and for a while he succeeded, soon he was in another drinking spell.

A praying daughter and counseling pastor play an important part in his ultimate victory. In desperation he turns to the pastor and says, "I need help and I can't do it alone—you have got to help me."

The pastor replies, "We want to help you, but there is little we can do until you are willing to let God help you."

Bob replies, "But what about this terrible craving for a drink?"

The pastor answers, "But Bob, your real problem is not only physical, it is spiritual. The heart that has refused to accept the Savior is incapable of accepting the power to set you free."

Finally Bob accepts Christ as Savior and although the way was not easy, victory was his with God's help.

I am enthusiastic about this film and its vital message that is so needed in this hour. Uses of this film will be unlimited. However, it will be of special significance in temperance programs and wherever the liquor traffic is a problem (30 minutes in black and white).

▪ One of the better films in the "This Is The Life" series is *Beginning of the Rainbow*, a Concordia Production.

The Fisher family is the instrument in God's hands to bring a pleasure seeking couple to Christ. The couple, Duke and Marion, engaged in an endless round of

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Light of the World
You Can't Win
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pleasure. Finally are brought face to face with their need when Edward Brandon, a war correspondent, tells of his findings from his travels around the world. He relates, "I saw people all over the world rediscover what had been ignored by so many, the fact that man's only true happiness lies in the Gospel of Christ as we find it in the Bible."

Duke, troubled by these remarks, drives off and in a fit of temper is arrested for speeding. After he is released he reads the book, *The Beginning of the Rainbow* by Edward Brandon. After reading the book he repeats a few lines to his wife, among them, "Of all the joys which the human heart can experience none is greater than the Christian faith, a personal faith in Jesus Christ, the Son of God, the Savior of the world." Duke then states, "I have been chasing the wrong kind of rainbows. The more I see of this troubled world the more I realize that the royal road to happiness is one word, Christ."

Grandpa Fisher concludes the film with these thoughts, "It wasn't that Brandon's book really had anything new in it, it was just that he found out what the Bible said was true, that one sure way to lasting happiness is true faith in Christ the Savior."

This film should find extensive use in this present day, especially among our youth. In fact, the church should find this a valuable tool in dealing with the problem of our pleasure seeking youth (30 minutes black and white).

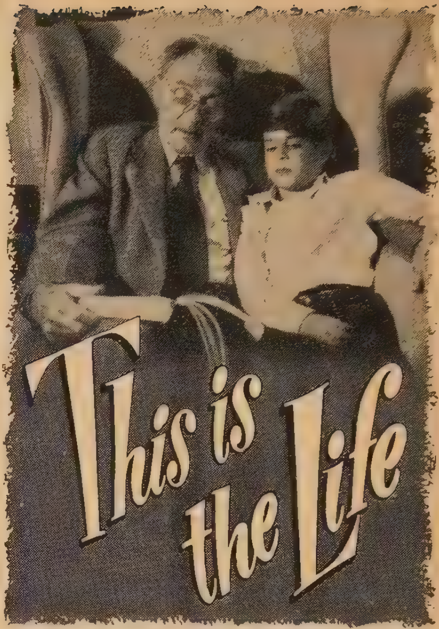
■ An informative film, *Air Mail from God*, released through the Missionary Films, Inc., tell of the work of the Air Mail From God Mission of Alhambra, Calif.

Portions of the Scriptures together with a few pages of instructions are distributed by airplane to the farming areas of Mexico. If the finder of the books desires further instruction in the Word of God, he is directed to write to the Headquarters of the Mission. The Mission in turn sends out workers to the individual villages to teach the whole Word of God. Woven into the film is the story of how one farmer's request was instrumental in bringing a village to Christ.

There are some interesting scenes of every day life of Mexico together with its religious celebrations. This is one of the best documentaries released by this producer. The film has a definite missionary challenge and should have a good reception wherever shown (30 minutes in color).

■ Alexark and Norsim, Inc., have produced *Old Testament Filmstrips* which include Story of Exodus, Story of Esther, King Saul, Saul and David, King David I and II and King Solomon. The scripts follow the Scriptures closely. Although the scripts use quotations from the RSV, you can tell the story from the King James Version. Each frame is photographed from watercolor paintings. The strips can be successfully used with Primary and Junior age levels (35mm filmstrips in color).

■ An excellent filmstrip on tithing is *My Gift*, produced by Church Craft Films. It is pointed out that the earth is the Lord's. Man belongs to God for He created him. Christians belong to God for He has re-



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deemed them from sin. Therefore, we are responsible to God for our life and all that we have. Scripture quotations are listed and illustrated to support tithing. Illustrations are given on how the tithes are used for the ministry of the Word. It is concluded that Jesus, our best example, gave His all . . . what will you give? This filmstrip is highly recommended (35mm filmstrip color).

▪ The intriguing title of *Jungle Blood Hunters* identifies a thirty-five-minute color film on work in Christian Missionary Alliance missions in Indo-China. It was made by Missionary Films, Inc. and is being distributed by C. O. Baptista Films.

The content of the film follows through the many ways of service that the consecrated missionary follows daily through the jungles and villages. Particularly nerve-racking is the tooth-chipping ceremony, a rite-of-passage to adulthood. Our own dental-chair experiences make us literally feel the anguish shown on the screen. This may violently disturb some people and the audience should be told of this to avoid unexpected disturbances. As a film, it thoroughly drives home the message that a real knowledge of the Savior is the release from the pain and sorrowful bondage of heathendom. Also there is the thought that to have this knowledge, they must have someone to tell them of this Love. Much of the photography is in excellent color and you will find the sound rather good. It is one of the good missionary documentary films.

▪ *The Boy Who Helped Jesus* is one of the filmstrips in the Children's Bible Series. The story is focused on the lad who shared his lunch with the Lord Jesus Christ and the multitude; the five loaves and two small fishes.

Simeon, the lad, was much interested in the wonderful words and loving face of Jesus. He almost forgot his lunch. As he prepared to take a bite, he suddenly realized that Jesus and the multitude were hungry, too. When Jesus asked the disciples what food was available, Simeon offered his lunch to Jesus.

This is a rather unique approach to this lesson and should find welcome in our churches. Several lessons can be derived; helping others, sharing, thoughtfulness of others and missionary offering. I recommend this strip for primary and juniors, Daily Vacation Bible school and junior churches. 35mm filmstrip color with manual. Sale, SVE, Inc. production. END

Picture Credits

Cover and page 26 (top), Byron Skalman for the Baptist General Conference; pages 13, 19 (lower left), 36 (left), 43 and 52, Religious News Service; page 23, Radio Station HCJB, Quito, Ecuador; pages 24 and 25, Elisabeth Fletcher, Latin America Mission; pages 26 (lower right) and 27, Don Hillis, The Evangelical Alliance Mission; pages 26 (lower left), 34 (top) and 35 (bottom), Conservative Baptist Foreign Mission Society; page 28 (middle), Mid-Missions; page 28 (bottom), Century Photos; page 29, Acme Photo; page 31, from Ewing Galloway; page 34, North African Mission; page 35 (top), United Press Photo; page 35 (middle), African Inland Mission; page 36, Greater Europe Mission; page 37 (right), The Evangelical Alliance Mission; page 41, Associated Press Wirephoto; page 42, Everett Schwambach; page 67, Blossom Wesleyan Methodist Church, Lancaster, N. Y.

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AFRICA

(Continued from page 84)

Meanwhile in South Africa a half dozen mission boards pooled talent and resources to found the Evangelical Teacher Training College for the purpose of training African teachers.

The Sudan United Mission has inaugurated a stepped-up short term program and policy. The Sudan Interior Mission, largest of Africa's mission societies, is aiming to accomplish as much in the next six years as has been done in the previous 60 years.

Albert Helser of the S.I.M. states, "If America will send out recruits right now to help set the native church on fire, the native Christians can in turn set the continent of Africa ablaze for Christ within ten years.

Yet of Africa's 700 languages, only 407 have any portion of the printed Scriptures. In fact, 70 million of Africa's sparsely settled 176 million souls have not yet heard the Gospel once.

Strange that this is taking place where the Christian church had its roots in early centuries. Augustine, Tertullian and Cyprian, great church leaders and theologians were Africans. Both Alexandria and Carthage had large Christian communities with basilicas and schools.

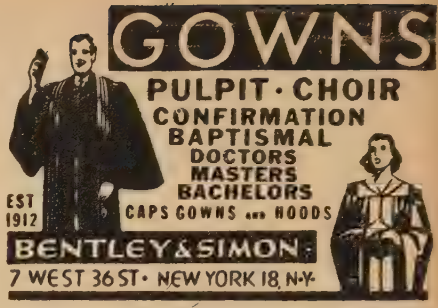
Occupied largely with theological quibbles, the early African church had no roots in the native Berber population. Consequently Arab hordes riding in with the creed, book and sword of Allah swept the hollow shell of a sterile church into the sea. Little known before, Africa now lay completely closed to the spread and growth of the larger Christian church to the north.

At the close of the thirteenth century, Raymond Lull became the first apostle and forerunner of modern Christian missions to Africa. Though his last witness in Algiers brought martyrdom, the spirit of that witness lives today.

Almost 500 years later the tide of evangelical Protestant missions began to move in. Then as revival swept the homelands and the fires of evangelism were rekindled, the first bands of modern apostles set out to spread the light of the glorious Gospel in the dark continent. Today 100 American missionary societies labor for Christ in Africa.

Newer methods and modified approaches may be necessary or at least advisable. Certainly opportunities abound. All evangelical mission societies are seeking new recruits in as great numbers as God will supply. Many have candidates on hand whom they cannot send out because of insufficient funds.

The present situation constitutes not a warning to retreat but a challenge for advance. The African unrest must be met with the comfort of the Word if needy souls are to be led into the "glorious liberty of the children of God." END



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TORRENTIAL BAPTISM

(*Continued from page 31*)

Hipolito go into the river fully dressed. Then the Inspector of Police and some others came after the native Christians and attacked them. Even an old woman more than 70 was beaten. They took all their Bibles, Testaments, hymn books and wall texts, tore them up and made a bonfire of them. After the men had gone, Rufina and her father took the canoe and crossed the river upstream out of sight of town, and cut across fields to the highway and caught a bus to Armero and phoned from there."

"What shall I do, Pat?"

"I wonder if you could hire a car and go and see what you can find out. Perhaps they are down beside the river somewhere and can't get out. Do what you can, Martha, and we will be praying continually for you. I'll get in touch with the British Consul and the Governor and we'll do all we can from this end."

As Martha came away from the telephone office she wondered what she could do. Who would look after Caroline, our four-year-old daughter? How much would it cost to hire a car for such a long trip?

When she got home she found a believer's little girl had come.

The girl's sister was also there, having come along to help with the ironing. It was quickly planned that the little girl should run home and ask her mother's permission to stay with Caroline while still another sister accompanied Martha.

A car was hired without difficulty and the first stop was Mariquita. They stopped there to tell fellow missionaries and make inquiries.

"Let's see if the British Vice-Consul can help us," one remarked and soon they were talking with the august gentleman.

Martha told him her story and concluded with, "So that's all I know. Can you do anything to help me?"

"He'll have to come to my office and make a full report and I'll send it in to the Ambassador. They're just trying to get you out of the country," remarked the Vice-Consul.

"I don't care if they are," replied Martha rather impatiently. "What I want is to get my husband out of the river. Can you help me?"

"Well now, I'm afraid I can't. I haven't anybody to send off on such a search," was the only reply that could be given. So with a hasty "Thank you," Martha, with the further moral support and company of Missionary Easton, went on to Armero, to search for her husband, lost in the treacherous Magdalena River.

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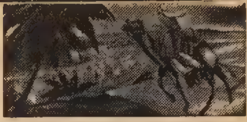

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Magdalena River flows onward without any debris on its surface, but when heavy tropical rainstorms pour themselves out on the mountainsides forming the Magdalena valley, the little streams become raging torrents and carry quantities of shrubs, fallen trees and rubbish with them, depositing their load on the surface of the big river.

Although there had not been rain in our district for many days, somewhere it must have rained because the swollen mountain streams had brought down numbers of banana trees.

Three of these were caught on a rock near shore just upstream from where we were driven into the river. Around them was entangled a tough vine.

With this vine and a cord which Hipolito had kept from his parcel of books, he was able to bind the three trees together to form a raft. Stretching ourselves on it, we pushed off and were soon carried downstream.

At first we helped ourselves along by paddling with our arms. But by the time we came opposite the town proper, we were tired and just lay quietly while the swift current carried us along.

About a mile below town a back current pulled us into the shore on the Tolima side, the side we were heading for. The place where we got ashore was like a tangled jungle and we could not go far. Later when a fisherman came along in a dugout canoe, we asked him to take us down the river to a place where we could get onto a road across country. After looking at our dripping clothes, in sympathy he took us to a place where we could get onto a road.

Arriving at a train station, we found that the last train was more than an hour late.

A little while later Martha and I were in one another's arms. As we rode down to Honda, we exchanged experiences and recounted the Lord's mercies.

The months since have brought blessed consequences in Cambao. When the Governor was informed of the attack he sent a special investigator who confirmed our report. The Inspector was dismissed and the police sent elsewhere.

Two months later Hipolito and I returned. In precisely the same place where we had been driven into the river, we baptized the three believers.

In March, a fisherman and former enemy of the Gospel was fishing with hook and line downstream from Cambao. Feeling a weight on his line, he pulled it out. He found Hipolito's New Testament on the hook. He was amazed to find the book still somewhat intact after months in the muddy water. He took it home, dried it out and began reading it. He then visited the home of the believers and told them of his experience and indicated interest in the Gospel.

Through persecution, God continues to work in Colombia. END

SATAN'S STRONGHOLD

(*Continued from page 27*)

spiritual knowledge to an education-hungry India.

To meet this interest in learning, missions are using the printed page more than ever before. Newspaper evangelism, Bible and tract distribution and adult literacy programs are effectively reaching the eager learner for Christ.

On the other side nationalism surges in the form of Communism and heathenism which violently opposes gospel work. India's reluctance to admit new and returning missionaries is intensified by such internal opposition. Hindus and Communists alike take advantage of the nationalistic spirit to drive their doctrines across to the people.

In the face of such discouragements, 65 per cent of the missionaries who have gone to India since 1945 have returned to the U.S. permanently.

Along the streets of India walk its millions. A tall, handsome well-bearded Sikh doesn't believe in idolatry, but carries a dagger with him. It's part of his religion. Little concerted effort has been made to reach Sikhs.

A thin, bespectacled, European-dressed Parsi represents India's highest standard of literacy. He worships earth, air, fire, water and the sun, but only a handful of Parsis have ever been won to Christ.

There are others, such as the Jain priest, the Nepalese Gurkka, the Gujarati lawyer, the Travancore rice farmer and the half-clothed Orissa aborigine. They all need Christ. And they need prayer.

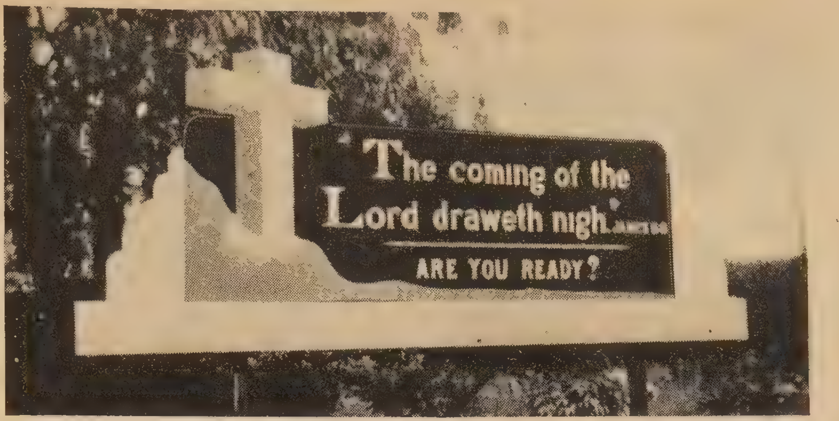
Off the southern tip of India are Ceylon's eight million island dwellers. Protestantism's 89 missionaries there are doing a mammoth job. They are taking advantage of the right, guaranteed by a constitutional conscience clause, to propagate the Gospel. With commercial channels of Radio Ceylon presenting an open door, several internationally known gospel broadcasts are aired weekly.

Since one third of the government budget is for education, the Christian church is provided an easy opportunity to proclaim the Gospel through the printed page. Tract distribution, Scripture sales, and correspondence courses are given an unprecedented scope of opportunity.

The prime minister, as well as other high officials, educated in mission schools, are progressive in their political outlook and liberal in behalf of minority groups.

In need of prayer on the isle of Ceylon are 1,361 national pastors, evangelists, teachers and Bible women. Upon them rests the glorious burden of bringing that island to Christ.

Between India and Communist China lie the buffer countries of Burma, Thailand, Malaya and Indo-China. These represent a combined population of 66



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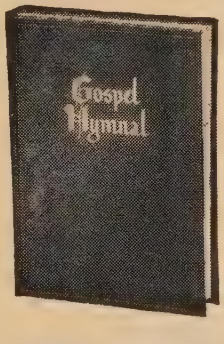

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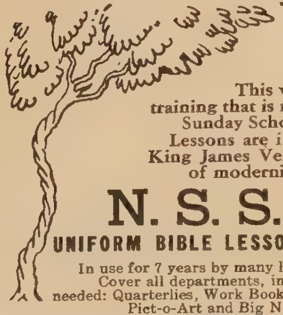

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million restless, nationalistically minded people. Large portions of their governmental budgets are spent in defense against the onslaughts of Communism.

While Thailand and Burma contain almost identical populations of 17 million each, Burma's Christian position appears far more hopeful. The Burma church has a national staff of 3,489 workers. Thailand has but 123. The Burma church has 241,773 members and a total communicant population of 588,877 while Thailand has only 14,612 members and a communicant population of 28,775.

Perhaps the saddest picture of Protestant neglect in the world today is Indo-China. Her 109 missionaries are faced with the impossible task of reaching 27 million people with the Gospel. If this entire staff of missionaries were in full time evangelistic work they would each one be responsible for reaching 247,981 souls for Christ. Realizing that at least half of them are involved in education, medical and executive work the hopelessness of the situation deepens.

If Indo-China's non-Christian millions were represented by sealed graves, each one four feet wide and separated by a two foot path, it would stretch a sad cemetary of graves one and one-fifth times around the world. If an open grave marked each church member, then one would have to walk one and two-thirds miles past 1,536 symbols of death from one open grave to the next.

The work moves slowly in Southern Asia. Steeped in the heathenism of their forefathers, the Asiatic is won individually, often gradually. Because of small results and tremendous obstacles, the missionary of Southern Asia is faced with an overwhelming load of discouragement.

Yet the only hope is in Him who is the Resurrection and the Life. Nothing short of a renewed and sacrificial consecration of our time, tithe and talent will meet this desperately urgent need.

END

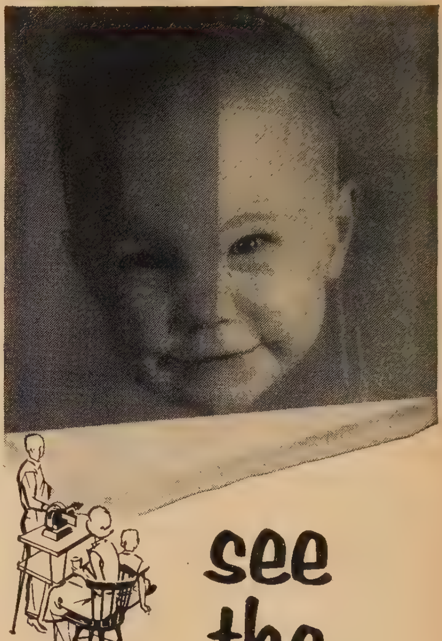
HOME MISSIONS

(Continued from page 30)

arise from Protestant's indifference and Jewish antagonism to the name of Christ.

Also carried on in cities is the ministry of the gospel rescue mission. Symbolized by the Salvation Army, rescue missions bring the Gospel to slum areas and to skid rows of America. The activity of such missions as Chicago's Pacific Garden Mission is made known by the men's lives who found Christ there. In addition to spiritual help, these rescue missions frequently give food, clothing and lodging as well.

That all this missionary activity needs to be done in our nation indicates the failure of Christians. As Denzel Osburn,



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Home Missions Director of Baptists Mid-Missions stated, "This land of ours has been the recipient of many people from every nation, tribe and tongue. Had we been as alert to our home mission responsibility as we should have been and had our missionary zeal been genuine, we would have met them at the ship with the Gospel."

But we didn't. Consequently the job is immense today. Wherever we look a mission field can be seen. At our doorstep we can find people to be reached with the Gospel. But the big handicap to activity is our indifference.

Evangelist T. W. Wilson stated, "I never was really missionary-minded until I saw a mission field just as it is. And never was my heart more stirred than when I visited a mission station in the Kentucky mountains."

This privilege and responsibility remains for Christians to see the vastness of the home field. It may mean going to an Indian reservation, staying with a Jewish worker, spending your vacation in the Ozarks; but it will be worth it when it grows a missionary vision that lasts a lifetime.

A visit to a home mission field will reveal 30 million youth not touched by the Gospel, 10,000 villages without churches, rural churches dying 1,000 per year, Indians who have never once heard the name of Jesus, record-breaking crime rates, 4 million alcoholics.

This is America. What a mission field it is! END

BOWL OF RICE

(*Continued from page* 39)

ning bowls of rice. They could only eat small portions in the evening. The precious grain must be used sparingly. But this night she cooked large bowls.

"I am cooking a bowl for you to eat in the morning," Ho Lin told her brother. "The soldiers may come early. There might not be time to cook. The rice will delay hunger for at least one day."

"You said the soldiers would not come," the boy reminded his sister.

She looked at him strangely for a moment. "I only asked for God's will," she said.

After they had finished eating, Ho Lin opened the family Bible.

"'Recompense to no man evil for evil,'" she read aloud. "'Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.'"

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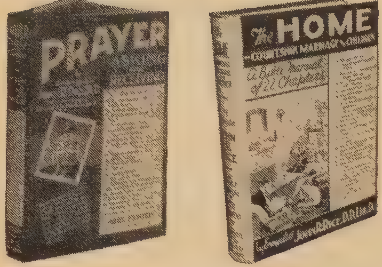

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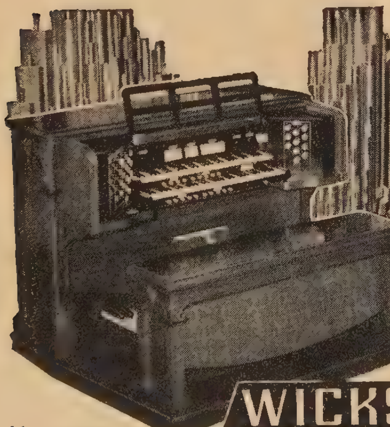

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Then they both bowed their heads, and Ho Lin prayed.

As he lay in bed that night, Ho Yan could think only of the verses of Scripture his sister had read. One verse in particular came over and over again into his thoughts: *Therefore, if thine enemy hunger, feed him.* The words came louder and louder in his mind, until it seemed as if someone were calling to him.

The soldiers are our enemies, Ho Yan thought. *They want to take our food away from us. God says we should feed them.*

Suddenly, Ho Yan got up from his mat on the floor. Quickly, he put on his clothes. He crept over to the stove on tiptoe so as not to awaken his sister. There he took into his hands the large bowl of rice which she had prepared for him to eat the next morning. All of its warmth had not yet gone.

Taking the bowl with him, Ho Yan slipped out of the cottage. He stood at the doorway for a moment. Off in the distance, he could see the flickering light from the soldiers' campfire.

How could he dare to go to them?

Then the verse from the Bible came to him again: *if thine enemy hunger, feed him.*

Without hesitating another moment, he made his way down the trail leading from the village on to the main road by the river.

He had not gone far until he could hear the soldiers singing. From the way they sang, he could tell that they had been drinking.

As he came nearer to the camp, Ho Yan became more afraid. The soldiers sang a wild and wicked song. They were like beasts eager to kill.

So frightened had the boy become that he would have turned and hurried back to the village, but before he had a chance, a sentry saw him.

"Halt!" the soldier called. "Where do you go?"

"Look," another soldier called, "it's only a boy!"

"We must learn to trust no one," the guard said. "Come, boy. Follow me to our captain."

The guard came to Ho Yan and took him by the arm. As they began walking, he said, "What is that you have in your hand?"

"It is a bowl of rice," the boy answered.

"A bowl of rice!"

"I have brought it for your captain," Ho Yan explained.

"So it's a trick, is it?" the guard explained. "The people of your village think they can poison our captain, and keep us from taking your rice, do they? We'll see to that!"

With those words, the guard pushed Ho Yan quickly into the encampment. Soon they stood before the captain.

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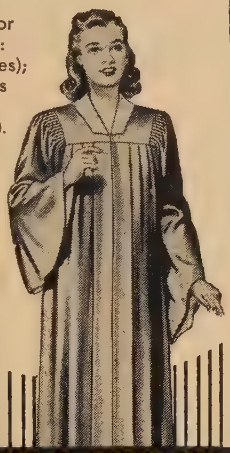

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"This boy has come with a trick to destroy your life," the guard told the captain. "He has brought you a bowl of rice! If it doesn't have poison in it, I'm a pig!"

"I have not brought poison," Ho Yan insisted. "My sister fixed this bowl of rice for me to eat tomorrow. We know that you are coming to take away all of our grain, and she wanted me to have one more good meal before we starve."

The captain took Ho Yan's chin in his hands, and lifted his face to the light of the fire. "He has honest eyes," the captain said. "I've never yet failed to read a lie on anybody's face."

"Why would he bring you a bowl of his own rice?" the guard asked. "He . . ."

"Go back to your post," the captain demanded. "I will take care of this boy."

"Yes, sir," the guard said, saluting.

"Tell me, lad," the captain began, "why did you bring me a bowl of your rice?"

"I'm a Christian," the boy said. "God told me I should do it."

"God told you?" the captain asked.

"The command is spoken in His book, the Bible," Ho Yan explained.

"Tell me the words," the captain said. He cleared his throat. "I once attended a missionary school. I know a little bit about the Bible."

Ho Yan looked bravely into the captain's face. "The verse says, 'If thine enemy hunger, feed him.' You are the new government. You hate those of us who are Christians. The new government put my father and mother to death because they would not betray the Lord Jesus. You call me your enemy. That is why I brought you my last bowl of rice."

The captain had his hand on Ho Yan's shoulder. The hand began to tremble now. "Boy," the captain said, "I gladly accept your bowl of rice. Go back to your village and have no fear for tomorrow."

And as the drunken soldiers watched in complete silence, Ho Yan left the camp and returned to the road that led to his home.

Now the tomorrow of which the captain had spoken had come. Fong, the elder, and the other villages had arisen early to helplessly watch the enemy soldiers take their grain. But the enemy soldiers did not come. They moved on along the river road, passing by the village without entering it.

"It is a miracle," the boy heard someone say.

"Then there must be but the one true God," someone else said.

And Fong said, "He answered the girl's prayer. We must hear more of this great God who has spared our lives."

Deep in Ho Yan's heart, a silent cry of gratitude lifted heavenward. END

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Your Spiritual Clinic editor each month is V. Raymond Edman, well-known Christian leader. From his background as Wheaton College president, former pastor, missionary teacher and author, he brings a wealth of practical experience in Christian living to Christian Life readers.

It is with pleasure that we present Dr. Edman to you each month, with an invitation to submit problems arising in your Christian walk for his wise counsel. No names appear in these columns; letters are held in strictest confidence. Address questions to Spiritual Clinic, Christian Life Magazine, 434 S. Wabash Ave., Chicago 5, Ill.

■ **We read of our religious heritage in America. Were our religious forefathers evangelical Christians?**

A large percentage of the first pilgrims who came to New England were evangelical, born-again Christians. Many had suffered persecution for their faith in Christ and their obedience to the Word of God. When you have opportunity, take time to read Roger Williams' autobiography. He was the stormy petrel that founded Rhode Island. You will note how earnest a witness he was for the Lord Jesus among the Indians of New England. Although some of the early settlers were nominal Christians, many were stalwarts of evangelical Christianity.

■ **Should a Christian girl who has lived a moral life and is in love with a boy who before he was saved lived an immoral life let this keep her from marrying him?**

If the young man of whom you speak is truly saved and the past is, therefore, under the blood of the Lord Jesus, it should not be a handicap to marriage. There should be an honest and prayerful facing of the situation. If there are complications arising from the past life of sin, these should be discussed in all candor so that you both can face the problem realistically and prayerfully.

■ **Do animals go to heaven when they die?**

No, they do not. Animals have "animal life"—their own kind of life, which is distinct from human life. Unlike human beings, animals are incapable of receiving spiritual life. At their death they cease to exist, whereas human beings have life which lasts forever, either in heaven or in hell. Animals have no sin and no spirit for choosing or rejecting salvation.

■ **Would it cast any reflection on the Christian testimony of a couple if the fellow married a girl who was older than he?**

There is no scriptural indication as to ages of prospective husbands and wives. In our western civilization the custom has developed that usually the man is a few years older than his bride. Perhaps this is because young women usually mature more rapidly than young men. Furthermore, in generations past the life expectancy of women was less than that of men, which factor has reversed itself with the advent of modern medicine. Actually, some marriage counselors are advising eligible young women to marry men younger than themselves so that the length of widowhood, if any, will be lessened. Success in marriage is more a matter of personality than of difference in ages.

■ **Should a man desirous of teaching in a Bible school, Bible college or seminary send in an application as one does in secular schools, or do these schools prefer to call men they feel are desirable?**

It is not uncommon for one to write to the administration of a Bible school or college to state one's qualifications and interest for teaching. The degree of interest taken by the school is in proportion to the need in a given field of teaching, as well as to the quality of letter which is written. A well written, informative, cordial and unassuming letter can commend one highly. On the other hand, one carelessly framed and poorly written would not be a commendation.

■ **While I know what the essential teachings of fundamentalism are, I need authoritative writing on the matter. Can you tell me where I can get some brief pamphlets outlining the essentials?**

Bible believing, fundamental groups agree quite completely in their statement of the basic teachings of the Scriptures. While the wording of one group will differ from that of another, in substance there is agreement with the "platform" adopted by the World's Christian Fundamental Association in 1920. The studies by Arnold Grunigen on the fundamentals of the faith appearing in *Contact*, published by Christian Business Men's Committee International, constitute a very excellent statement of the faith. A good single volume work on the fundamentals of the faith is English's, *Things Surely to be Believed* (a primer of Bible doctrine published by *Our Hope*, 456 Fourth Avenue, New York 16, N. Y.)

■ **What is meant when Scripture says "His blood be upon one's head," if one doesn't speak to others about salvation? I'm afraid there will be a lot of blood on my head. Is it forgiven?**

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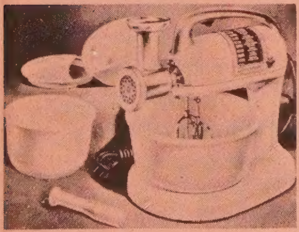

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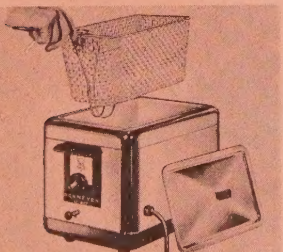

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Name of church. . . . .

Address. . . . .

City. . . . . Zone. . . State. . . . .

Pastor's name. . . . .

Superintendent's name. . . . .

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. . . .

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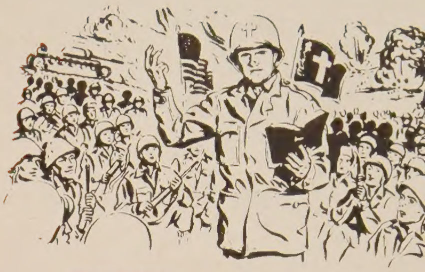

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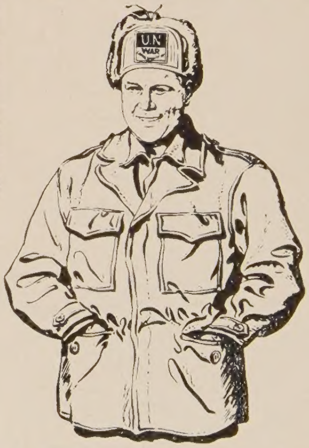

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